THE

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WE have had the privilege of reading an account of the final negotiations with the brigands who captured and held Miss Stone and Mrs. Tsilka, and have been impressed anew with the marvelous providences connected with this case. The successful result of the prolonged and perplexing negotiations for their release seems the more remarkable the more the facts are known. The brigands, despite their execrable calling, appear to have behaved with unwonted kindness, and they kept their word wherever the interference of the Turkish officials rendered it practicable. At the final settlement, their requirement of secrecy concerning the time and place of payment of the ransom and the delivery of the captives, seems not to have been made so much for their own safety as for the protection of the innocent among whom they had passed most of the time. They stipulated that the missionaries should use all their influence to prevent the Turkish authorities from taking vengeance upon those who, through no fault of their own, have come in contact with the brigands, such as the villagers and farmers of the district. No stipulation was required that the brigands should not be pursued and punished, if found. The reading of this report impresses us anew with the great services rendered by our missionaries, especially by Dr. House and Mr. Peet, aided by Mr. Gargiulo, the dragoman of the United States Legation. It is very clear that had it not been for their protracted and laborious services, attended with no little personal peril, the deliverance of these captives could not have been effected. Miss Stone has already arrived at her home in Massachusetts, in good health, and she will doubtless have much to say in regard to the extraordinary experiences through which she and her companion have passed.

The Escape from the Brigands.

COPIES of the Report of the Deputation to India and Ceylon can be obtained at the offices of the American Board in Boston, New York, and Chicago. It will be found to be a document of unusual interest.

A LETTER recently received inquired for a list of Mt. Holyoke graduates who have entered the missionary service under the care of the American Board. It was found that during the last sixty-three years 137 of the graduates of this famous school have been appointed to the missionary service, and that it has given to the American Board one or more of its graduates every one of these years except eight. Can any other institution equal this record?

Mt. Holyoke College.

Chinese Exclusion.

THE new bills before Congress imposing further restrictions upon the coming of Chinese to our country involve both a wrong and a folly. The wrong appears in that they are violations of the existing treaty between our government and China. It is a breach of faith on our part to abrogate that treaty so needlessly. The folly consists in that it strikes a blow at a nation with which it is for our interests to be on good terms, — a nation with which if we are on friendly terms will open to us a wide market for our manufactures. The present treaty is sufficiently stringent to prevent the influx of any hoard from China, which so many profess to fear, and no doubt before this present treaty expires by limitation of time some amicable arrangement can be made which shall not be an offense to our neighbors on the East, whom for reasons of philanthropy as well as self-interest, we should treat justly and kindly.

"The Friend."

The Friend, of Honolulu, has long been welcomed among our exchanges as bringing news from the Hawaiian Islands, especially connected with the Christian work there carried on. The paper is now in the sixtieth year of its existence, having been started by Rev. Samuel C. Damon in 1843. Of late years it has been excellently cared for by Rev. Sereno E. Bishop, who now turns over the editorial responsibility to Rev. John Leadingham, who is at the head of the North Pacific Missionary Institute. We trust that *The Friend* will long continue to be what it has been in the past, helpful in all good and Christian efforts in the Pacific Islands. The last number of *The Friend* gives a most interesting notice of a young Japanese evangelist, Rev. H. S. Kimura, who is but twenty-eight years of age, born in the province of Niigata. After coming to America for an education, studying first in California, he came to the Moody Training School in Chicago, and has of late given himself to evangelistic work with great success, first in the churches in Honolulu, and since then making a tour of the Island of Maui. Rev. O. H. Gulick writes, in *The Friend*, of this young evangelist as a man of great promise. He seems to be filled with an ardent desire to preach the gospel to his people, not only in the Hawaiian Islands but in his native land.

Tamil Lyrics.

THE Religious Tract Society, of Madras, India, has just issued a new edition of Tamil Christian Lyrics enlarged from previous compilations of Rev. E. Webb and Rev. G. T. Washburn, D.D., once missionaries of our Board. This new and enlarged work was prepared by Rev. J. S. Chandler, our missionary at Madura, and contains 373 selections with as many pages. They are in the Tamil language, which is widely used as the home language throughout the Madras Presidency, and by all of the Tamils in the Island of Ceylon. These lyrics are very popular among the people, and when set to Christian words, exert a deep religious influence. By the preparation of this new book of worship, Mr. Chandler has rendered a large and permanent service to the cause of Christ in Southern India and Ceylon.

Financial.

THE receipts of the Board for the month of March and for the seven months of the year are here reported, and we solicit a careful reading on the part of the friends of missions.

	March, 1901.	March, 1902.
Donations	$35,022.76	$35,853.02*
Legacies	21,212.24	12,082.35
	$56,235.00	$47,935.37

	7 mos., 1901.	7 mos., 1902.
Donations	$273,656.05	$304,794.31*
Legacies	72,704.41	60,436.87
	$346,360.46	$365,231.18

* Not including receipts for the debt.

Increase in donations for seven months, $31,138.26; decrease in legacies, $12,267.54; net increase, $18,870.72.

The debt of the Board September 1, 1901, was $102,341.38. Receipts for the debt in March, not included in the above statement, are $8,079.70; and for seven months, $73,683.84.

When we came away from the annual meeting at Hartford it was under the enthusiasm engendered by that remarkable gathering. The debt was pledged, and all felt that there must be no more debt. No group of men feel more seriously the need of avoiding debt than the Prudential Committee. This company of men, who bear the responsibility of the administration of the Board, early in the year made an effort, in good faith and with much prayer, to share it with all the constituency of the Board. A Memorial stating the situation of the Board, and its absolute needs, was sent to all the churches, with an accompanying request that it have large circulation, and become the subject of special consideration. The committee is disappointed that so many have had no opportunity to hear or read their requests, and that so many are content because as much is being given this year as last. It is not enough. Please read on another page the article entitled, "The Burden of Success, — Who Will Bear It?" It gives but a slight glimpse of the burdens carried at these rooms, and makes a large suggestion of the Church's opportunity.

Prayer for Israel.

A HALF century ago, and less, it was very common to hear in public prayer a petition for "God's covenant people." That most suitable petition is seldom heard in these days. A number of eminent Christian leaders have issued a call to prayer for Israel, specially designating the ten days beginning with May 1st. It is believed that the present time is peculiarly favorable for reaching the Jews in many parts of the world, and that it is also a time of special peril in view of the trend toward scepticism on the part of those Jews who have lost faith in their ancient Scriptures. Surely Christians of every name and in all lands should not forget to plead for the hastening of the time "when all Israel shall be saved."

The Haskell Lectureship.

A MOST excellent selection has been made, for the present year, for the lectureship in India and Japan on the Haskell Foundation. President Charles Cuthbert Hall, of Union Theological Seminary, has consented to fill the post, and he has already sailed for England where he will remain until the autumn, when he will proceed to India and give in its principal university cities a series of lectures on "Christian belief interpreted by Christian experience." Dr. Hall's commanding position as an intellectual leader, combined with his fervid evangelistic spirit, will make him a power for good among the cultivated people of India who will gladly listen to his Christian message. It is expected that after the completion of his tour through India he will go to Japan and deliver the same course of lectures in some of the principal towns. May the blessing of God attend his labors!

The International Missionary Union.

THE nineteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., from June 4 to 10. All evangelical foreign missionaries, whether in active service or retired, are eligible to membership in the Union and will receive free entertainment. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

Undermining Hinduism.

WE are reminded by reports that come to us recently from India, of the military process of sapping and mining, used when a fortress is too strong to be captured by direct attack. In many of the Hindu schools connected with our missions there are young people who are not ready to break away from their surroundings and openly accept the Christian faith, while they are ready to study the Bible and to put themselves under conditions which will be favorable to the deepening of their convictions and subsequently to a full acceptance of the truth. To meet this class of young people, organizations have been formed in these schools which take the name of "Associate Christian Endeavor Societies." The following is the pledge which the members make: "Trusting in the Lord to help me, I promise to attend the meetings of the society regularly; to make a careful study of the Bible; to seek and so far as I understand it, to follow the truth. I also promise to lead a clean, pure life, and to help others all I can." It is to be hoped that through these organizations the truth will be revealed to these inquiring souls, and that they may be led to the full acceptance of Christ as their Saviour.

Saved to Serve.

OUR missionaries who have had care of the orphans in Turkey are seeing the good results of their efforts. Dr. Raynolds, of Van, reports that in January last fifty-four boys who had gone out from their orphanage, but were living near the city, came together to spend a day in their former home. Among them were four young men who now are nearing the completion of a two years' theological course, and are soon to go out for evangelistic work. There were also two graduates who are doing good work as teachers in village schools, and several

who are in good positions in the hospital or in trades, a few of them being farmers. Very few have failed to meet the expectations of the friends who succored them, and some of them are doing admirable work as disciples of Christ. The present number in the orphanage is 425, those who have graduated, of course, being among the older children who became orphans at the time of the massacre in 1895. Dr. Raynolds reports that at the present time there is a quiet, yet deep, religious awakening throughout the orphanage, giving promise of blessed results. When we remember that these young people are in a special sense being "saved to serve," the value of these orphanages in our mission field is most apparent.

Southern and Central China.

SOUTHERN China, which was comparatively quiet during the great convulsion in Northern China two years since, is suffering now from turbulent mobs which threaten serious results. We have as yet received no tidings of disturbances in our South China Mission, but the Berlin Mission near Canton has had one of its stations destroyed by fire. This place was burned two years since, and again burned to the ground in February last, and the missionary was obliged to flee for his life. There is much evidence going to show that this was the work of some who have joined the Roman Catholic church, and was a mark of hostility to both the Protestants and the Chinese mandarins. From Central China the missionaries of the London Society continue to send very cheering reports. The last *Chronicle* of the London Missionary Society says: "In a single district of our Central China Mission, the accessions to the church numbered over four hundred during the year. Further west the missionaries speak of themselves as face to face with a movement the like of which has never been seen before in the province. In a district in the south, where a dozen of our chapels were destroyed eighteen months ago, the missionary had the joy of baptizing over fifty converts during a recent short tour." In West China also, some two thousand miles up the great Yang-tse-kiang River, the American Methodists are rejoicing in a great ingathering. The people of the Szchuan province, though until recently very turbulent, are now most friendly, and the Methodist Mission reports an increase of threefold in the church members, beside having now some two thousand inquirers.

Growth Necessitates Expenditure.

WHOSE fault is it that the impression which many people have concerning missionary societies is that they are beggars whose pleas are as importunate as they are unceasing? Does anyone regard the call for money as the natural note of every missionary organization? Does the same impression exist in reference to colleges, hospitals, asylums, libraries, and educational institutions which are constantly seeking for endowments or means for meeting current expenses? We know of some organizations which once made vigorous appeals for money but are doing so no longer, and for the reason that they have survived their usefulness and have ceased to grow. This may be either because the work they set out upon has been accomplished, or that the organization has failed to do the work. But missionary societies will not find their work accom-

plished till the world is redeemed to Christ; and it must be expected that the more vigorous they are in the Master's service, and the more successful they are in his work, the greater the supplies needed to provide for the growth. The appeals for increased means are a sure sign that the blessing of God has rested upon the labors of his people, and they should be welcomed as clear evidence that the Master is putting his approval upon the efforts of his disciples. If the Chicago manufacturers, prior to the coming harvest, should receive orders for twice the number of reapers sold last year, the country would congratulate both the manufacturers and the farmers. To be sure, large expense would be involved, but it would mean a great harvest which would far more than repay all the outlay, and would give joy all over the land. If the work on mission fields was unsuccessful, the appeals for aid might well be few. It is because the Lord's harvest is so abundant that his people are asked to provide the reapers to gather it in. The French *Journal of Missions* well says: "What an abnormal state of things is this annual struggle to extract from the churches that which they ought to give with joy! Missionary societies ought to know no embarrassment save the embarrassment of riches."

Mrs. C. H. Lee.

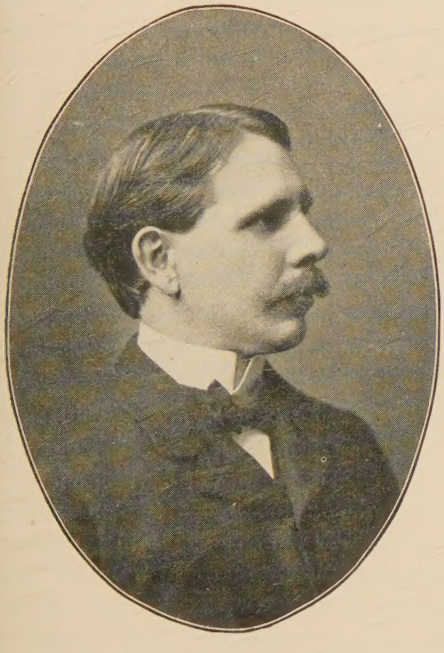
Since the obituary notice of Mrs. Clara Hamlin Lee was given in our last number, numerous and striking testimonies have been received from Turkey as to the great esteem and affection in which she was held both by the missionaries and the native Christians. On the Sunday following her funeral, memorial services were held in the First Church of Marash, and a throng filled every inch upon the floor and hundreds were turned away. One writes that Mrs. Lee was so universally beloved that it is hardly an exaggeration to say, with some of the native brethren, "that this loss and sorrow have come to every door in the great Protestant community."

Reformations in India.

In reading the papers of India, not only those that are professedly Christian in character, but the secular press and even those that represent various phases of Hinduism, we have been greatly impressed with the reports of social movements bearing upon the reformation and elevation of the people. The better class of Hindus are not averse to speaking openly about the cruelties and absurdities connected with their social life. Several recent conferences, and especially the so-called National Congress, have discussed questions connected with child marriage, and the treatment of widows and other customs, and they call for the abolition of these cruelties. It is easy to see that all this movement is an indirect result of Christian missions. The new light that is shining throughout India is revealing to the Hindu the true character of their customs, some of which seem indissolubly connected with their religious faith. It is manifest to these enlightened Hindus that if their faith is to be conserved, their practices must be reformed, while it is manifest to those who look on that with the reformation of their practices, the faith out of which the practices have grown will pass away.

Re-enforcements at Guam.

On March 12, Rev. and Mrs. Arthur C. Logan left the port of San Francisco, on a sailing vessel, for our new mission station at Guam. Friends of missions far and near will take special interest in these reënforcements, since Mr. Logan is a son of Rev. and Mrs. Robert W. Logan, who gave their lives for Micronesia. Their son was born at Oberlin in 1872, but his first recollections are of Micronesia, to which mission his parents went in 1874. When yet a lad he came to America, and after spending some years here he went out as a passenger in the new *Morning Star*, in 1884. Staying on Ruk a few years, he gave himself to outdoor work and learned to handle a sail-boat. After his father's death he returned to the United States and spent some time in studying



REV. ARTHUR C. LOGAN.

MRS. ALICE P. LOGAN.

at Oberlin, and afterwards in business pursuits, when the call came to him to prepare himself for missionary work among the islands to which his parents had given their lives. He has given some time to study in the Bible School at Springfield, and at the seminary in Oberlin, where he received many commendations for diligence and for scholarship. He married Miss Alice Price, daughter of Rev. and Mrs. Francis M. Price, now of Guam. Though born in Oberlin, she went with her parents to Shansi, China, in early life, and remembers well the experiences of that early period, and has always desired and purposed to be a missionary. She has pursued her studies at Northfield and Springfield, Mass., and in Oberlin. Both Mr. and Mrs. Logan understand well the kind of work to which they are going, Mr. Logan having known the Micronesians and having acquired, as a young man, two of the

native dialects. With this family to reënforce Mr. and Mrs. Price at Guam, this new mission station is well established.

The S. V. M. Convention.

From all quarters echoes are coming from the recent Student Volunteer Convention at Toronto. Colleges, seminaries, Christian Endeavor societies, and churches are hearing of this remarkable meeting in the interest of foreign missions, and we learn of the profound impression made by the reports that have been given of the various sessions. We are glad to learn that a volume of about six hundred pages is in preparation, containing the papers and addresses given at the convention, under the editorial care of Rev. H. P. Beach. The price of the book postpaid is $1.50, but those who by postal card address the Student Volunteer Movement, 3 West 29th St., New York, ordering the volume in advance, will receive it, when it is ready, for one dollar. It will be a volume full of missionary inspiration.

Y. M. C. A. in Japan.

The Japan Evangelist for February has an interesting account of the Tokyo Young Men's Christian Association. The Association, which at first was largely aided financially by the American International Committee, has, after ten years, now taken up self-support, and its annual expense of 3,500 yen will be assumed without help from abroad. On the Board of Directors are some of the prominent men of the country. The chairman of the Board of Directors is Mr. Kataoka, who is now closing a four years' term as president of the Lower House of the Imperial Diet. He is an able statesman and earnest Christian layman. Others of like spirit and of wide influence are banded together in this Association, which is doing much for the advancement of Christianity in Japan.

An Evangelistic Campaign.

Interesting reports come of the results of a union evangelistic campaign in Calcutta early this year. It seems that in some twenty-five well chosen centers of this city, which has a population of over one million, efficient bands of preachers and singers gathered daily good crowds to listen to the message of the gospel. These evangelists represented nearly all denominations of Christians working in the city, and the spirit of union was markedly present. It was demonstrated that the Hindus would come readily to hear the gospel evening after evening and in the open air. Some of the reports indicate disappointment felt in reference to the number of conversions, but all record the deep impressions made on the community, and affirm that the services have served to break down many barriers in the way of the reception of the gospel. It is apparent that Christians of India are deeply imbued with the purpose to bring the gospel to the attention of all the people.

THE BURDEN OF SUCCESS — WHO WILL BEAR IT?

DURING the last two weeks of the month of March, four special requests from mission fields were presented to the Prudential Committee, and were referred to and reported upon by sub-committees, who had the matters under careful consideration. All of these requests were deemed reasonable, and such as ought to be met at once. The first was for a grant for a new school building at Satara, India. The old building is unsafe, and must be torn down, besides being wholly inadequate for the needs of the growing school. The next call was from the Marathi Mission for reënforcements. During the last ten years the churches in that mission have increased from thirty-five to forty-nine, while the membership in churches, Sunday schools and day schools has more than doubled, besides having over three thousand orphans thrown upon its care. In the meantime there has been only the slightest increase in the number of missionaries. The mission urges that "the force now in the mission is not at all commensurate with the needs, since with the present force the work must suffer, the workers must suffer, and the resulting loss will be well-nigh irreparable." The mission calls for no less than ten new families and four single women.

Another call was for a grant for the purchase of a piece of property in Bombay to be used for mission purposes, and the sub-committee, in its report on the subject, affirmed its conviction that "there is a real need for such property, in the interests of the economy and efficiency of our work, and that the offer of this property is an unusually favorable one as to price and location, an offer which may lapse unless closed with at once." Another call was from the opposite side of the globe, and was for a grant for the erection of a chapel, the need of which was clearly recognized.

The consideration of these requests by the Prudential Committee was prolonged and most serious. There was not the slightest question on the part of any member as to the pressing need of the reënforcements and the amounts asked for. And yet the requests were all declined, solely on the ground that the Board had not the money to meet the calls. The sub-committee to which was referred the request for reënforcements of men and women reported that, "aside from the welfare of our work, it is imperative that we show consideration for the missionaries whom we have placed on the field, and whom we cannot permit to be burdened beyond the power of endurance." One member of the committee, who, nevertheless, was constrained to vote in the negative on this request, said afterward that he felt almost as if he had committed a murder.

We state these facts, all of which transpired within a period of two weeks, that our friends may know through what straits the Prudential Committee are passing at the present time. The appropriations at the beginning of the year were made on the same basis as those of the previous year, but it will be remembered that the receipts did not meet the expenditures. It was hoped that in the present year of prosperity, and with the old debt removed, the receipts would be quite in advance of those of the previous year, and hence the committee ventured to make the appropriations as it did.

For reasons that are apparent, it seems imperative that no debt should be incurred this year, and unless the receipts should be largely increased, there inevitably would be a debt if these requests from the missions consequent upon the blessing of God upon our labors, and which seem so vital to further success, are granted. The committee can grant only what it receives. The burden which rests upon them they must throw back upon the churches. Will the churches take it up? Will they not during the remaining months of the financial year so increase their contributions to the treasury of the Board that the imperative needs of the missions can be met?

AN ISLAND IN AN OCEAN OF RUIN.

BY REV. ARTHUR H. SMITH, D.D., PANG-CHUANG, NORTH CHINA.[1]

THE station of Pang-Chuang, in the edge of the Shantung province, is connected with the North China Mission of the American Board in Chihli, being situated about 120 miles south of Tientsin, near the Grand Canal. It was opened as a station in 1880, having been previously worked from Tientsin by the missionaries resident there. When the vote upon the location was taken in the mission meeting of that year, it was objected that to begin work in a country village like Pang-Chuang was to expose the whole mission plant to violence without adequate or even possible defense. But as there appeared to be no other place available, and this was the natural center of the work, it was chosen. In the course of twenty years it was provided with four dwelling houses; a large native chapel (built with no expense to the Board); an extensive hospital; and a dispensary, in which some years more than 25,000 patients had been treated; a fine girls' school; a school for boys, and an academy, not yet completed, together with numerous other buildings, such as the needs of a station ministering to more than 3,000,000 of people might be expected to require.

In the autumn of 1899, and the ensuing winter, the Boxer storm gradually closed in around this remote outpost, until it was exposed to attack on every side, and became obviously unsafe. But as there seemed no reason for abandoning it in haste, the missionaries held on, some of them going north to their mission meeting in May, while the rest remained until ordered out, late in June, by the governor of the province and the consulates at Tientsin and Chefoo. It was a sad day when the melancholy procession left for the provincial capital, Sunday, June 24th, and it was felt both by the missionaries, and still more by the Christians, who knew the conditions even better, that there was very little probability that the place would escape destruction, having been repeatedly threatened by bands of hostile Boxers, irritated to see that no flight was planned, nor any defence attempted. The temptation to loot a foreign establishment is for the average Chinese like that of a drinker

[1] Dr. Smith, with Dr. Henry D. Porter, commenced the missionary station of Pang-Chuang in 1880. He was in Peking when the Boxer revolution broke out, and was not able to return to Pang-Chuang until October last.

to seize an unprotected stock of liquor. The very novelty of the enterprise made it for them a most pleasurable undertaking in anticipation.

After the flight of the missionaries, the peril of the mission headquarters was greatly increased. The guard previously kept there by the governor was withdrawn, which one would have expected would lead to the immediate destruction of the whole premises. For more than five weeks its fate hung trembling in the balance, when (August 3) a hard fight took place at the river-bank, six miles distant, between the troops of Yuan Shih-k'ai and the Boxers, in which the latter were almost annihilated. This put an end to the danger, and the place was safe, being later again guarded by half a company of Governor Yuan's troops, though the occasion for their presence has long since passed away. It is a singular circumstance that south of the Yel-

MISSION COMPOUND AT PANG-CHUANG.

low River the mission premises of many different societies suffered comparatively little, though there was everywhere much pillaging on a small scale. But north of that stream throughout the whole of Shantung, Chihli, Honan, and Manchuria, outside of Tientsin and Niuchuang defended by foreign troops, almost all mission premises were either partially or totally destroyed. When one considers the fury of the attacks, the vast population stirred up to red-hot pitch against everything foreign, and the absolutely undefended situation of the compound on the outskirts of the village of Pang-Chuang,' it becomes an interesting query, what it was that saved it, an island in an ocean of ruin.

In the first place, it should be said that it was, humanly speaking, due to the fact which it was supposed at the founding of the station would be dangerous, its location in a country village. Every Chinese city and every market-town has about it a company of roughs who are ready for any work of mis-

chief, and to gather whom in a body is an easy task. But Pang-Chuang is ten miles from the nearest city, and that a small one. Te Chou, the nearest large place, is almost fifteen miles away, and in another county, not an unimportant consideration in Chinese eyes. The fight on the banks of the river (Grand Canal), already mentioned, was the means of definitely stopping the Boxer plans for attack. Yet there was another deterrent more potent perhaps than any other single cause. This is the wild superstition of the Chinese, which is ready to believe that foreigners can do anything and everything. The word for "a mine" is *ti lei*, literally "earth-thunder," on account of its destructive effects. It was everywhere reported and universally believed that the mission premises were so mined that any stranger ignorant of the situation of these mines would be blown into fragments too small for identification. To the Chinese such a fate is especially disagreeable, owing to the notion that the bodies transmitted to us by parents ought to be kept intact. Thus the *ti lei*, when translated into English, spelled "delay," which saved the premises for a better use than looting and burning.

THE ACADEMY AT PANG-CHUANG.

Aside from this it ought to be said that the long history of the hospital and the dispensary, as well as the fadeless recollection of a famine relief widely administered from this center in 1878, had generated great good-will on the part of vast numbers of people. Three several times the Boxers came to the village, twice passing its western gate, but though the people, Christians and others alike, were "scared half to death," as they assure us, the village was not only not entered, but was not threatened. Spies sent out to listen to the councils of the Boxers were overheard to say that the foreigners had never

done any harm, — it was only the Roman Catholics who made trouble. But if once a spark had fallen on the mass of tinder gathered, this would not have prevented a blaze. On several occasions rumors were widely prevalent that on a certain day the Boxers were coming to Pang-Chuang. The villages around had two different views on this point. One was that it was too bad to destroy so useful a place, for where then would one go to get cured. Many different headmen of villages are said to have agreed by a covenant that if the Boxers *did* come, these headmen would go out in a body, kneel and *k'e-t'ou* to them, and beg as a personal favor to let the place stand.

On the other hand, the common run of the villagers only knew that it was liable and likely to be looted, and they resolved that when it *was* looted they should not be absent. Those who kept an outlook from the village wall repeatedly saw streams of people from the range of villages next to the south out with their baskets and their bags, apparently raking up weeds for fuel, but really watching the foreign houses. One who went among them heard the eager question: "Do you see any smoke yet?" The smoke never issued, and the bags and baskets were never filled with Pang-Chuang loot!

One of the native pastors, while the trouble was at its acme, hit on the plan of making a feast to a leader, whom he knew to be influential among the local Boxers, and it was informally agreed that Pang-Chuang should not be visited, and also that the pastor should "lend" the individual in question a horse. This was done, and was the subject of much idle criticism later, when the influence of the act had been superseded by the later developments elsewhere.

Back of all these agencies and "accidents" was the restraining Hand of God, for which we perpetually thank Him. Alone among all the missionaries in the vast area named, those from Pang-Chuang were able to return (after a long interval) to their homes, finding everything intact, and as ready for occupation as the day they were left. Will the reader of these lines pause to ask the blessing of the Lord upon the work carried on from this center so strangely preserved from destruction.

A MEXICAN PASTOR.

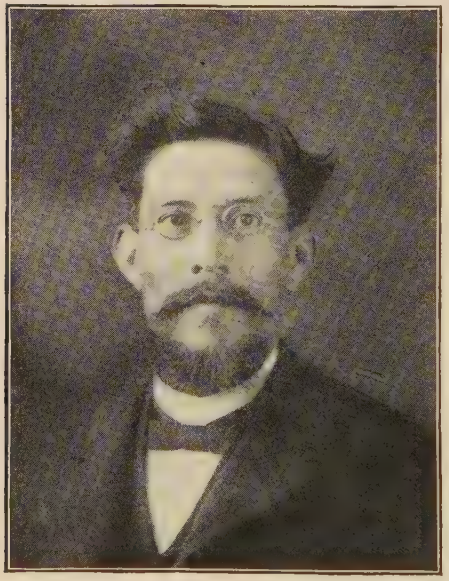
BY REV. JAMES D. EATON, D.D., OF CHIHUAHUA.

It is six years since Trinity Church, Chihuahua, Mexico, began to pay a small salary to one of its deacons, in order that he might devote much of his time to pastoral visiting, and lead some of the meetings, especially in the absence of the missionary who has been the acting pastor. During this period overtures have been made to half a dozen different native preachers, but no one has been found of sufficient ability and experience who was at the same time in a position to accept the church's offer.

But on the fourth of February last a unanimous call was extended to Señor Velino Minjares, and on the evening of the following day, the anniversary of the promulgation of the Reform Laws of 1857 (under whose protection we enjoy full religious liberty), when the main *plaza* was illuminated, and the

military band was giving a *serenata*, and our Christians were praying for their country, he cordially accepted the invitation in an address marked by deep feeling, and a spirit of humble dependence upon divine aid.

Señor Minjares during his student days, sixteen years ago, did some work for the American Bible Society under the direction of the writer; but he was ordained to the ministry by the Presbyterians, from whom he had received his education, and has served several of their congregations. Last July he moved to this city to educate his children, supporting himself by his trade as carpenter, as he had been doing for a few years past. But he accepted frequent invitations to preach in the absence of the missionary, and showed himself to be possessed of oratorical ability, accurate knowledge of the Scriptures, and real spiritual power. His ambition was to preach the Gospel at his own charges; but Dr. T. F. Wallace, of the Presbyterian Mission, expressed the hope that in time he might be induced to give up his trade, and devote his whole strength to the pastorate of our church. This has come to pass, and we are happy and thankful, feeling that a long step in advance has been taken.



REV. V. MINJARES.

The people of the congregation have responded nobly to the appeal for pecuniary support, most of those who were already making monthly contributions having increased their quotas, and others beginning to give in this way. The amounts range from five cents to six dollars, and it is no small task to make out the monthly receipts for forty subscribers. It is delightful to see the good will with which some persons, who would be regarded in the United States as objects of charity, bring the small sums they have promised, and that, too, ahead of time.

Other sources of income are the plate collections, the bi-monthly "meetings for offerings" (when, after devotional exercises and addresses upon the privilege of giving and the necessity of self-support, nearly all of those present come forward and lay their copper and silver coins upon the communion table), and the earnings of the women's aid society, which last year put one hundred dollars into the church's treasury. The congregation has undertaken to raise four-fifths of the sum needed to cover its expenses this first year, and hopes to reach very soon entire self-support.

REV. EDWARD CHESTER, M.D.[1]

BY REV. GEORGE T. WASHBURN, D.D.

Dr. Chester belongs to a generation few of whom linger upon the stage of active life. He was in readiness to sail for India in 1857, when the Indian Mutiny called a halt for more than a year. At length, the spring of 1859 found him at his post in the Madura Mission. A message by cable was received from Madura, March 27, saying that he laid down his burden and

EDWARD CHESTER, M.D.

entered into rest. Of these forty-three years he has spent hardly more than one in the United States; and with one exception, his Indian service extends over a longer period than that of any living missionary in South India. And yet so swallowed up was he in his one purpose, so indifferent as to whether

[1] Edward Chester, born in New York City, July 12, 1828; made public profession of Christian faith in New Haven in 1842; graduated from Union Theological Seminary in 1857; ordained at New York, May 31, 1857; embarked from Boston, Dec. 8, 1858. He married Sophia Hoffman, August 15, 1848, who died at Dindigul, March 13, 1895. He afterward married Miss S. R. Kistler, April 9, 1896. He died at Dindigul, March 26, 1902.

the public noticed or ignored his work, that the supporters of the Board at home, nay, his fellow-missionaries of this generation, and the Indian public of today are scarcely aware of the multitudinous labors and splendid achievements of his prime. There is not space to refer to the revolution he wrought in the schools of his region, and the remarkable results he secured, particularly between 1864 and 1880. We confine ourselves chiefly to his medical work, though never for a moment did he sink the missionary in the physician.

During the years he was a student in Union Theological Seminary, and the following year of waiting, he prepared himself for medical practice in India. Experience on the field soon convinced him of the need of studying the

DR. CHESTER'S DISPENSARY AT DINDIGUL.

forms of disease peculiar to the tropics at the great hospitals, infirmaries and dispensaries of the Presidency capital. He accordingly got leave for a year of study in Madras, and received unusual courtesies and facilities from the government surgeons in charge of the General Hospital, the Eye Infirmary, and the Monegar Choultry Dispensary.

On his return from Madras he was appointed mission physician, and put in charge of the Madura hospital and dispensary. He at once modernized the practice, and the change transformed the mission. Previously, lingering ophthalmia, malarial fevers and tropical dysentery turned the bungalow of almost every mission family into a hospital by the presence of at least one invalid. The natives wondered at the doctor's success, and began to throng his hospital and dispensary. The attendance steadily advanced from 3,100,

the year before he took charge, till the last year of his oversight of the medical work in Dindigul and Madura, when it exceeded 51,000, more than 22,000 of which were new cases. To each of these thousands, and the thousands more of accompanying friends, the gospel was daily preached, and a leaflet, which served also as a dispensary ticket, was given, containing the ten commandments, the Lord's Prayer, and a brief statement of saving truth.

About 1867 Dr. Chester selected and sent four choice native young men to Madras to be trained under Dr. Patterson of the Scottish Medical Mission, and three years later he had the pleasure of welcoming them back to medical service in remote mission stations. Thus began the local missionary dispensary and medical service, which now assist the missionary at nearly every mission station of the Madura Mission.

When Dr. Patterson retired, Dr. Chester undertook the training of a subordinate class of medical practitioners at his own hospital, and the opening of branch dispensaries at all our mission stations. He interested the Madura district official in a scheme of small local dispensaries, to be opened in the larger towns and in fever-stricken areas, and secured yearly grants from the Provincial government for the support of ten students and their instructors. And so it came to pass that through the consecrated energy of our missionary brother, the district of Madura was better provided with a medical service for combating epidemics and common tropical diseases than any other district in South India. And so well did Dr. Chester's scheme work that ten years later the government instituted a school of medicine for the whole of South India, modeled on the plans first put in operation by our missionary physician.

When the local dispensaries of the district were opened, they were placed under the supervision of Dr. Chester. This, while adding very greatly to his labors, afforded him the very great advantage of an enlarged and sympathetic acquaintance with the people all over the district, and opportunities for bringing Christianity near to multitudes who otherwise would not learn of it. It gave him also wider scope for combating the frequent and fearful cholera epidemics to which he had devoted himself from the first.

All this time Dr. Chester was giving two days a week to his Dindigul hospital and dispensary, superintending a maternity ward and a trained midwife's work, seeing cases in the town and among Europeans, lecturing four hours a week to his medical students, besides two weekly clinics, visiting several times a year the mission and local dispensaries, and giving one day and two nights a week to the mission hospital and dispensary at Madura, thirty-eight miles distant, whither for several years he traveled by bullock cart on Tuesday night each week, and returned home in the same conveyance on the night following the work of the day.

Behind all the medical work carried on at Dindigul he stood personally responsible for obtaining all the funds expended; for this was a private venture on the doctor's part, while the work at Madura, the capital of the district, was the regular work supported by the Board. It goes without saying that it was a very heavy burden for him to bear. He might at any time have thrown

up his district mission work and his medical work at Dindigul, and have found ample work in Madura of a medical and surgical nature, but missionary impulses far more than impulses of the medical profession dominated his life. It was the spiritual good of the people he came to seek first.

I have already described work more than enough to burden the strongest; but it is to be added that, with the exception of the three years he was in Madura and Madras, he had all along, for these forty-three years, had charge of a mission district with from one to two score of pastors, preachers, teachers and Bible-women under his supervision, and work going on in a large number of villages in his district. There were schools of all sorts for all classes, colportage and Bible work, itineracies and street-preaching, a library and reading-room, singing-classes and a native band, and of all he was the inspiring spirit. Dindigul district is a large one, containing more than a thousand square miles of mountain and plain, and more than a quarter of a million of people. The villages which he could not reach through his congregations and schools he was ambitious to reach by tent work and itineracy. And for the forty years since tent work was begun in the mission he has probably kept his tent in the field and work going on as long every year as any of his brother missionaries.

Nothing but a superb physical endowment, and a power to dismiss care and to fall asleep anywhere at will, great ability in organizing and systematizing work, a purpose which held himself and others unflinchingly steady till his purpose was accomplished enabled him to accomplish so much. I have known him on a hot June day descend the Palani Mountains, 6,000 feet above Periakulam at their foot, and walk to Dindigul, a distance of forty-eight miles, before evening, carrying a considerable load.

Dr. Chester was a man thoroughly forgetful of his own personal and pecuniary interests in devotion to his work. He spent his entire patrimony, and the legacies and gifts of personal friends, in the building and maintenance of his beautiful and spacious Dindigul hospital and dispensary, with its numerous cottage wards. The doors of his bungalow were always open to friends and guests, — any whom he could befriend and relieve. The lonely European officials, the Eurasian in need of sympathy and kind advice, civilians and missionaries from outside, who must perforce make his home their hospital if they would receive his medical care, and his overburdened and sick fellow-worker who found himself snatched away by the doctor's breezy insistence to enjoy the cheer and medicament of that hospitable home, can never forget these experiences.

He lived to relieve suffering, to do good. He spoke evil of none. He covered the faults of others with the mantle of silence or charitable construction. He was the soul of loyalty to those who had grown old in his service. He loved to read and preach from the gospel of John, for he sympathized with its spirit.

For forty-three years it was given to him to serve the Master in the fields of a hot and weary land, a length of service not granted to one in a hundred of South Indian missionaries. The amount of pain and misery which he

relieved by his direct acts and sympathy, and by the men and women he raised up and trained, and by the system of dispensaries he set in operation is beyond computation. It was such lives as his that led Lord Lawrence, the Indian Viceroy, to say — and while Viceroy he still kept in friendly touch with missionary work — "notwithstanding all the English race has done for India, the missionaries have done more than all other agencies put together."

LETTERS FROM THE MISSIONS.

Madura Mission.

THE CHURCHES.

THE annual report of the Madura Mission for 1901, just received, reveals a healthy growth. In the summary it is stated that there has been a gain during the year of ten congregations, of 337 adherents and 125 church members, also a gain in contributions in the school fees. The report says: —

"The magnitude of our church work will hardly be understood by the mere statement that we have 38 churches, with a total membership of over 5,000. Each one of these churches is comprised of a number of village congregations ministered to by catechists, evangelists and teachers, and visited only occasionally by pastors and missionaries. In many of the stations the pastors have general oversight of these congregations. For example, one [native] pastor in the Aruppukottai Station has seventeen congregations under his care and Christians in forty-seven different villages. In the Manamadura Station the pastor visits his people in twenty-one villages, going about on his bicycle to a distance of thirty miles east and west and forty-five miles north and south. On account of the difficulty of dealing with these widely scattered villages the Melur and Tirupuvanam churches have reorganized. Each church has appointed a body of five deacons selected from different circles of villages. Each deacon has the oversight of the spiritual and material welfare of the circle of villages that are assigned to him. In addition to this each congregation is to have a subdeacon who will coöperate with the deacons in securing the above aims. The net gain in communicants for the year is 125, the larger gains of some churches being offset by the losses of others. The number that has joined the church by profession of faith is 334, a growth that shows real inward life in the churches."

The following extract relating to the material condition of the people indicates the narrow life which they live.

"The extreme poverty of the poorer classes of India makes conditions which are altogether extraordinary. Life is the narrowest and hardest conceivable, with no earthly prospect of any improvement; the necessities of life have been so cut down on every hand that to a western man, even though familiar with the poverty of the west, it never ceases to be a wonder how such a delicate and complex organism as that upon which human life is physically dependent can be kept running on the scanty supply afforded. For a family of, say, six persons, there is many an outfit which, including house, utensils, furniture, clothing and all, is worth less than $10. The average income for such a family will not exceed fifty cents per head per month, and will more frequently be found to be very little over one half of that. It may, therefore, be surmised that not much of this income is spent upon the cultivation of the mind, sanitation, or the

appearance of the dwelling and surroundings.

"Even the luxury of a bit of soap, some clean water and a towel are, on the cheapest possible scale, far beyond their means, as soap and towel would take, if regularly used, about ten per cent of the entire income, while as to clean water it cannot be afforded even for cooking and drinking. We are therefore confronted by the unquestionable fact that such people really cannot be clean; so if we say to them, 'be clean,' we must show them a way to follow our command, or it is worse than useless. It is this condition of affairs which brings the material condition of the people within the sphere of legitimate missionary activity, and makes any success attained more important than the mere addition of names to the rolls."

CATECHIST PREACHERS IN THE MADURA MISSION.

In his annual report Dr. Tracy writes of the village catechists: —

"The work of this class of men approaches most nearly to that of the pastors. The teaching and nurturing of men and women, and the teaching of a school for the children in a village where all the initiative of a Christian life must come from the family and influence of the catechist, is a range of work, which when intelligently and faithfully followed by the catechist, is full of large possibility. There is considerable range of difference in the capabilities as well as in the spirit of men in this class of work, but allowing for difference of training and difference of spiritual conception, the men who form this class are men in whom we have large confidence and from whose work we look for steady and constant results. Some of them are most devoted and successful workers. As the years go by it is very evident that the wives are entering more and more intelligently and heartily into work for the women in the congregations."

Mr. G. S. Eddy, who has been temporarily in charge of the Tirumangalam Station, has visited a great number of villages in his district, and of them and their preachers he writes: —

"As we have met with some of these congregations our hearts have been often refreshed to see their simple faith and eagerness. In one village we found the catechist a most spiritual and efficient man. Every morning he gathered nearly his whole church together for morning prayers at 6 A. M., where he read them the chapter for the day. (He was himself following McCheyne's plan of Bible reading, covering four chapters daily.) After the chapter he gave the people, many of them too ignorant to read themselves, a fresh thought and lesson to carry into the day, and sent them out to witness and tell their new lesson to their Hindu fellow-workmen. He had faithfully taught his school, and then by his untiring efforts had induced thirty of the parents, both Christians and Hindus, to send their sons out from this little hamlet of mud huts to college, and the girls to boarding-school. He had led his church out to preach to the Hindus every Sunday, and had himself so faithfully prepared the field in the surrounding villages that the Hindus were contributing to the church and attending its services. On the day of our visit the field was so ripe for harvest that eight Hindus were willing to stand and confess Christ publicly, repeating after the catechist the apostles' creed, and declaring their intention of receiving baptism and of entering the church. In many such places faithful work is being done, and on all sides the field seems ripe for a coming harvest."

DR. CHESTER'S LAST WORK.

The following letter from Dr. Chester, dated Dindigul, February 24, was laid on Secretary Barton's table the same hour that the cable despatch announcing his death was received. This letter will

be read with tender interest, as it evidently describes some of the last work done by this noble Christian missionary, whose services are well described by Dr. Washburn in the memorial article on another page.

"On Sunday morning, February 16, I administered the Lord's Supper in my tent, eight miles from Dindigul to the west on the road to Palani. There were church members present from seven different congregations, and eighty-six partook of the Communion. Pastor A. Saveramuttu, whom you saw and heard in the tent on the Sunday morning you were at Dindigul, assisted me in the service. I baptized five little babies and to one gave the name of James, as his father wished him to have 'the name of the Deputation.' His father was present the Sunday morning the Deputation met a number of Pastor A. Saveramuttu's congregations.

"I administered the Lord's Supper in my tent yesterday, in a place eight miles from Dindigul, on the road to Madura. Here there were church members from but one congregation, in charge of Catechist D. Paikkiam. Forty-six partook of the Communion, and I baptized seven little children. In this place I have had to use my tent in this way, since the church at Muruganpatti was burned down. The tent was pitched on the roadside, half a mile from the village. After the service I went to this village where the members of the congregation live, and was greatly pleased to see the church they have begun to build. It will be of stone, and have a terraced roof, so that the congregation will not be likely to lose this church on account of fire. Their first church had a thatched roof. Our native Christians in India have a high regard for the observance of the Lord's Supper, and are very regular in their attendance at this service."

Foochow Mission.

ING HOK.

On the arrival of the new reënforcements at Foochow it was arranged that Mr. and Mrs. Smith and Dr. Emily Smith should be located at Ing Hok, and that Miss Chittenden should be transferred from Foochow to that place. Mr. Smith reports a visit at what is to be their home, and which hereafter will be reckoned as a station of the Foochow Mission. It is thirty-five miles southwest of Foochow city. Of his trip, accompanied by Mr. Beard, Mr. Smith writes: —

"We were gone twelve days, and went the whole length of the field. In every place we received the most hearty 'firecracker reception,' and the Chinese feast. But the most striking features of our experiences were not the feasts or the exuberant welcome and the native bands, but the eager crowds of listeners who came to every service, crowding the churches in many places, and listening intently and quietly to two, three or four addresses in succession. Mr. Beard says that in all his experience and knowledge of the field, he has never known anything like the crowds, and the eager attention paid to the simple, straight presentation of the gospel. Particularly in the western end of the field, from Ing Hok up the river, the number of learners is unprecedented.

"We were at Ing Hok city on New Year's day at their Christmas celebration and feast, and the Woodin Memorial Church was filled with the members and learners. Mr. Ling is a tower of strength here, and is building up the church. A walk of twenty-five or thirty miles next day brought us to Ngu Dung Muoi, where there are in the neighborhood of one hundred professed learners, and a number who desired to be admitted to

the church. But Mr. Beard is very wise on firmly requiring them to wait for a wider knowledge and deeper experience of Christian truth. Twenty miles on up the river brought us the next day to Sung Kan, the largest city at this end of the district, and the residence of the official, with whom we partook of a feast during our stay. Here there are 130 professed learners, and six were admitted to the church at the communion service, all of whom had been learners for two or more years. Four of them were women from the station class. The chapel was packed beyond comprehension for two and one half hours on Sunday afternoon, by an audience that listened to every word spoken, and made one a thousand times thankful that he had come out to China for the privilege of facing and addressing such a company of men, and of living with and for them.

"At Diong Keng, six miles beyond, a most beautiful spirit pervades the church and community. The preacher and his lovely Christian wife are winning the hearts of the people far and wide. Some of the ablest and most influential men in the vicinity are professed learners. Now, of course, we realize that the political conditions and the standing of the foreigners have much to do with all this; nevertheless, first, it gives to the missionary the long sought opportunity to thoroughly present Christianity, and it is very surely having a profound effect on the lives of many; and, second, Mr. Beard is determined to keep them as learners for a sufficiently long time to make sure they get a thorough understanding of the gospel. The examination of the different candidates for church membership showed very generally a clear knowledge of Christian doctrine, and a heart experience of the living truth.

"I count myself exceedingly fortunate to be able to have my first experience with a man as wise, and clear-sighted, and loving-hearted as Mr. Beard. These twelve days have been invaluable to me.

"I have not written of the pure delight I took in the journey through those lovely valleys, and over the mountains and hills in the June-like weather. Every day but increased the enjoyment and the appreciation of it all.

"Some further account of the Ing Hok Station will be found in the communication from Dr. Emily Smith, given in the Young People's Department of this number."

Micronesian Mission.

FROM RUK.

LETTERS from this station have been received, reporting the arrival of Mr. Stimson, December 19, having reached there by way of Hong Kong and Ponape. The fullest report of the work in that group is from Miss Jennie D. Baldwin, who writes under date of January 14: —

"The first year of the new century has passed, and doubtless you want to hear what progress has been made in our work during these months. At the opening of the year there were thirty girls in the school. Since then twelve new members have been received, and little Beulah, who was sent two years ago to Kusaie to be under Dr. Rife's care, returned on the *Carrie and Annie*. Three girls came from the Mortlocks, one a teacher's daughter, whose life bears testimony to the transforming influences of the gospel, while nine girls from the different islands of this lagoon have been admitted. Of the latter, one was a young girl from a heathen family in this community. She remained but one week in the school, but as she attends the church services, we hope that light may yet find an entrance into

her darkened heart. Another, a very promising child, the daughter of one of the brightest girls ever in the school, had contracted consumption before her admission. As she was young, we hoped that with good food, constant care, and God's blessing the difficulty might be overcome, but in a few months it became evident that she was failing. Out of consideration for the health of the school, but with sorrowful hearts, we sent her home. The disease made rapid progress, and she passed away in less than two months. Her simple childlike faith removed the sting of death, and she was happy to go to her Saviour. This testimony of the Christian's joy in death we hope may be blessed to her heathen father and grandfather.

"The ten remaining new girls are still in the school, and some have proved very satisfactory. Others require more training, but considering their early surroundings they do remarkably well. Three of the girls married during the year. One of the oldest and most trusted married Moses. After laboring alone for several years, we rejoiced that he was to have a suitable wife to assist him in the work. Another girl married Artie, Moses' adopted son, so she is also on Uman, teaching in the large and flourishing school at that station. The third one married a young man of the Training School, and they still live on Kinamue, but will probably soon be sent out as teachers. The young man has been anxious to enter the work, and his wife, although young, is capable of teaching and conducting women's meetings, thus proving a valuable assistant. The present membership of the school consists of twenty-five girls from Ruk lagoon, nine Mortlock girls, three Losap, and one Mokil girl, thirty-eight in all.

"There were five terms of school, covering a period of thirty-two weeks. The summer vacation was unusually long, owing to the arrival of the *Carrie and Annie* at the close of August. Leaking tins and rusty hardware required immediate attention, and in addition all the supplies for the coming year must be carefully stored. The other three vacations were of short duration, one of three weeks and three of two weeks each. As time passes, the progress made by the girls in their lessons is apparent, but naturally very slow in comparison with the people where there has been intellectual development for centuries. The interest in education is decidedly on the increase, and the rising generation will have a broader vision and a larger field of usefulness than their forefathers. Several of our girls have an earnest desire to instruct their people, and have openly expressed their unwillingness to marry a young man unless he will be a teacher. Thus the little seeds of truth sown by our predecessors, often probably in discouragement, are now bearing fruitage. One, who was dismissed some seven years ago for misdemeanor, and later readmitted, is now a trusted helper, and an earnest, competent girl.

"At present a Nukuor woman is teaching the girls hat and basket making. Probably this industry was formerly tabooed, because the Ruk women spend their time fishing, making only a short skirt from the pandanus and cocoanut palms. The girls are very enthusiastic, and one suggested working all night. It is very desirable that they become proficient and able to instruct others, that this useful and only profitable industry for native women may become general.

"As one takes a view of the whole work the outlook is promising. There are discouraging features, but a poor ignorant people must receive lenient judgment. Their failures may not be as grievous in the Master's eyes as the shortcomings of enlightened Christians surrounded by godly and uplifting influences. My sister has had a long and tedious experience. Just before Dr. Hyde left she had a relapse, and was

poorly for a few weeks; then she improved decidedly, but, unfortunately, worked too hard, and had another relapse the last of December. At present she is very comfortable, but still weak. This is the cool season, and we trust that full health will be restored.

"Pray for us that we may faithfully present the Word of truth, and that the Holy Spirit may bless the message."

Spanish Mission.

A TOUR THROUGH OUTSTATIONS.

Rev. William H. Gulick wrote joyfully from Biarritz, February 13, of the success attending their plans in securing a site in Madrid for the Institute for Girls, and he then tells of a visit made with Mrs. Gulick among some of their outstations: —

"We spent our first Sunday in Zaragoza, where I preached twice, it being my usual custom to take nearly all the preaching services on such visits, for the sake of giving a little change and rest to the hard-worked pastors, who have from year in and year out scarcely ever an opportunity for an exchange which would relieve them from the occupancy of their own pulpit for every preaching service of the year. It is always a pleasure to meet with the good people in the chapel at Zaragoza, the congregation being generally from 100 to 120 persons. This may seem to those who are accustomed to the larger congregations of other mission fields a very small company, but as respects Spain it is one of the largest evangelical congregations. It does one good to receive the hearty welcome before and after the preaching services that one always gets at Zaragoza. Sunday afternoon Mrs. Gulick and I attended the Christian Endeavor meeting. I had the pleasure of taking part in the United Societies of some forty young men and women, while Mrs. Gulick attended the mothers' meeting of about fifteen women.

"From Zaragoza we went to Tauste, that village where Don Augustin Saenz, a product of the evangelical work in Pradejón, has had his home for some twenty years. The grants-in-aid that from time to time the mission has made to him, has enabled him through the course of these years to gradually build a somewhat commodious house for one of his station in the community. In this the largest and best room is assigned for chapel purposes, with one adjoining it for school purposes. A daughter of his was with us in San Sebastián and Biarritz three years, and three months before we reached Tauste she had started a school for children, which had been closed for some time on account of the absence of her father from home. Though she had never before had any experience as a teacher, we were delighted to find her surrounded by a group of some seventy children. It was extremely pleasant to see a girl with so little pretention, but with a genuine missionary spirit, so quickly putting such gifts and training as she had secured in our Institute into practical and successful use.

"When the time came for us to take the train on our way up the valley of the Ebro, there was no carriage, cart nor wagon to be found in the entire village that would take us to the station, two hours' walk distant, all of such vehicles being in use in the distant farms and gardens. So we set out to walk, our friends carrying our light luggage. We had not gone far when we were overtaken by an enormous two-wheeled cart, laden with bags of flour and drawn by eight mules in tandem, going in the same direction with ourselves. We hired conveyance on top of the bags of flour and grain, where we bestowed ourselves and luggage. But this team with its over-

loaded cart got stalled in a mud hole in the midst of the village near the station, and after ineffectual attempts to dislodge the wheels that had sunk into the soft ground nearly to their hubs, we scrambled down from our perch, and with the help of porters with our luggage, reached the train in the nick of time, after a heated run of nearly twenty minutes.

"We spent the night in the old Roman city of Calahorra, and the next forenoon drove to Pradejón over a fine road, cultivated on either side, for a distance of about two hours' ride. Here another girl from the Institute had been doing most excellent work for a year. Most of the sixty-five children were older and somewhat more advanced in studies than those we had seen in Tauste. Here the building that provides the work with chapel and school rooms is held in my name for the evangelical work in that community. We could not but admire the evident natural gifts as teacher and disciplinarian of this quiet-mannered, well balanced, and yet energetic young woman. One could not but wish to see such schools as these dotting the entire country. In the course of a generation or two they would revolutionize the land more effectually than any political movement could do it.

"From Pradejón we went to Logroño. This is the native city of Señor Segasta, the present Prime Minister of the government, a fine bronze statue of whom adorns one of the Plazas. The first evening here was signalized by the baptism by myself of the youngest child of the evangelist teacher. It was the evening of the regular week-day meeting, and the chapel was filled to overflowing with some 120 people, a considerable number of whom were attracted by the baptism. There is here, however, a permanent congregation of some thirty-five or forty adults, which, with the eighty children of the school, a considerable number of whom attend most of the preaching services, always give the evangelist an interesting audience to address.

"From Logroño Mrs. Gulick was called directly home, while I made somewhat extended visits to Santander, Bilbao and San Sebastián. In Santander the most decided feature of the work is the day school of some 300 pupils, boys and girls, filling to overflowing all the rooms that we are able to appropriate to that use. At the preaching services on Sundays from 180 to over 200 of the older school children regularly attend. From these and from the congregation of adults there was a fine group of some thirty Christian Endeavorers. The older ones amongst these keep up a night class through the winter months, into which are drawn young men and women, who would not be attracted to our religious services by any other inducement. It is the understanding that those who accept the privilege of the instruction in the classes shall attend the Thursday evening meeting for preaching and prayer.

"At Bilbao I found a school of about 100 children, well organized, with two teachers, besides the pastor. These, too, are graduates of our Institute, and one of these young women is the bright teacher of the recently organized kindergarten.

"I will not linger to describe the work in San Sebastián. We have just been obliged to surrender the premises occupied the last three years, but have been favored with finding others in most respects equally suitable for our purposes."

West Central African Mission.

GOOD NEWS.

CHEERING reports come from several stations of this mission. The most marked religious movement just now is at Sakanjimba, of which Mr. Woodside writes under date of January 9: —

"We are now in the middle of the Week of Prayer. We have had our Communion service, which was the second since the church was organized. It was a good beginning for the week. After the church organization a half dozen or more of our young people made an open confession. Already this week more than twenty have done so. Among them is one old woman, a grandmother. We were all greatly rejoiced to hear her lead in prayer last evening, for the first time. She used to be a fetish doctor of some considerable note. Her husband is a man of rank in the country. He is the chief's Mbetetela, a body guard and messenger or representative of the chief.

"The whole family seem to be coming to the truth, including the oldest daughter and all her children, and her husband and her oldest son. The son has just now moved on to the place. The youngest son has been with us as one of the house boys for more than a year. The whole family, from the grandmother down, have manifested stronger characters than most Ovimbundu possess. So we are greatly rejoiced at the stand this old woman has taken."

In the midst of this joyful experience Mr. Woodside is compelled to report a tedious and difficult case, in which he is obliged to contend against a Portuguese who has established himself near their station, and with his slaves and other retainers is giving a great deal of trouble. The case has been referred to the commandant at the Portuguese fort, but delays have occurred. Unless this disturber of the peace can be dispossessed, serious consequences are likely to befall the station.

FROM BAILUNDU.

MR. STOVER reports: —

"The Week of Prayer was a profitable season. We entered the new church the first Sabbath of the year, though it is not quite finished. The house was well filled every evening throughout the week. A number made a start as Christians, twenty and thirty more adults than last year. Of these we are by no means certain. We hope new voices will be raised in prayer month by month as the year goes by, as was the case last year. The whole number for the year 1901 was fifty, nearly all young people. Some old men have taken a stand this year, among them a native medicine man, but I have not much faith in their professions. Just now it is the fashion. However, I hope and pray that they may be in earnest."

Mr. Currie writes from Chisamba, January 21: —

"Miss Melville went last week to visit Sakanjimba, and the boys carried on her schools during her absence. Our outstation schools are all going nicely, and today two of our lads went to see about opening another school in a district about three days from here, where the people for some time past have been begging us to begin.

"It is, however, so far away we do not feel like beginning just now unless there is an evident call of God to do so."

European Turkey Mission.

THE GIRLS' SCHOOL AT MONASTIR.

MISS MATTHEWS, under date of March 4, reports the work of their girls' school. The term opened in September last, and the enrollment numbers forty, which is the largest in the history of the school. Of these girls twenty-two are in the boarding department, all of them being from outside of Monastir. Miss Matthews writes: —

"There has not been such unusual interest as might be called a revival, but the Spirit has been working upon the hearts of nearly, or quite, all of the pupils in one way or another. Regular and thorough Bible study, the quiet

times morning and evening for private reading and prayer, and the usual religious services, have had their influence.

"The Day of Prayer for schools and colleges was a good day to us. In the afternoon separate meetings were held for the church members, and for those who were not. Then followed a general meeting, led by Mr. Bond, in the schoolroom. When he asked those to raise hands who would decide for Christ then, some hands were half raised, but he did not see them, and the opportunity passed. In the evening I invited those who desired, to write notes, telling us of any help the day had brought them. Fourteen responded, seven of whom said they had decided to live for Christ. After personal conversations with them, we could not help believing that these girls are sincere in their purpose. Five are from Protestant homes, and such girls naturally begin to follow Christ in their first or second year in school. The other seven notes were from professing Christians. Some desired our prayers that they might live better lives. There were acknowledgments of failure or wrong example, and expressions of determination to work for the salvation of some particular person. Each of the members chose some other girl for whom to pray and work especially. We trust the impetus received on that day will continue through the lives of many of our girls."

Western Turkey Mission.

ORDINATIONS IN MARSOVAN DISTRICT.

MR. WHITE, of Marsovan, refers to the progress in their district, as indicated by the ordination of several pastors.

"In our field the work is growing, and the churches are gaining. I was surprised and pleased at Dere Keoy this vacation, as I visited that outstation, at the advance made by the brethren in recent years. It made one exultant in the power of the unaided Gospel, on which our work is based. One ordination in our field took place in November, that of Nikolaki Agha at Alacham. We have just arranged for the ordination of the Marsovan preacher, the first Sunday in March, and we hope that the Amasia minister will be ordained the next Sunday. The brethren in Fatsa hope to be organized as a separate church, and ordain their minister in the spring. And my impression is that several other similar services require only a little more time to bring them about. Most of our field is supplied with preaching, in spite of reductions in appropriations, and as we are, on principle, using more itinerant evangelists, and partly as a result of the working out of the influence of our schools, open doors are before us everywhere. If the brethren at Dere Keoy number 100 souls, 1,000 outside are under a strong influence from them. The same is true of Alacham and Iskili. We have more men than ever before preparing in our schools for Christian work, and more doors open to them. We need a missionary in the field all or most of the time to work it properly, and do the work for which we are here. And one way of helping it on is properly to equip the college."

A TRIP TO ZARA.

MR. PARTRIDGE, of Sivas, sends an account of his efforts to secure a permit to maintain a school at Zara, where the authorities had interfered with the work. The story well illustrates the obstructions placed in the way of Christian and educational efforts. Mr. Partridge writes: —

"On November 28th our preacher in Zara opened a school in the Baptist chapel which had been offered to him rent free. The school continued for five days and was increasing in size, having

thirty-five pupils the last day before it was closed by the authorities. After some weeks of waiting and effort, marked by many promises unfulfilled, the local governor finally telegraphed the Vali that we had never had a school in Zara. The Vali therefore decided to send a clerk from the department of education to investigate, and it was thought best that I should go to make sure that he found out the truth.

"Accompanied by Decran Effendi, the first teacher in the normal school, and Hallil, our station guard, I left Sivas January 21st and reached Zara the next afternoon, after twelve hours in the snow. The clerk rode with us the last day and on his arrival proceeded promptly to his task. He consented to receive from us a list of witnesses whom he would summon. We prepared a list of former teachers, the names of several pupils, and names of three Turks, two Gregorians and three Protestants. These were all called and testified to the truth, the clerk putting their testimony in writing and requiring their seal to it. The evidence agreed in this, that for a number of years there had been a school in Zara under the direction of the American Mission of Sivas, that a building had been erected and used for school and church purposes, that some fifteen years ago the school had stopped and the building gone to pieces. The Protestants testified further that a school had been carried on later than that time in rented houses. The pupils testified as to the periods when they attended school and the names of the teachers were given by them, which agreed with our list. Only one point remained and that was to establish the fact of the existence of a school in 1893–4. We therefore asked the clerk to call five boys, which he did, recording their testimony that they had all attended this school.

"Practically nothing is being done for the Protestant community of Zara except what we are doing. Some two years ago a few of the young men began to hold a prayer-meeting on Sunday. This has continued, growing in interest and attendance, until now there is an average of twenty-five.

"I write about this work because it is a genuine revival, on a sound gospel basis, of work that was done many years ago. The preacher is having two prayer-meetings a week, at which there are about twenty-five present. We had a very interesting Sunday with a congregation of 100 in the preacher's sitting-room. Here we had the first communion service for seven or eight years. There are in Zara thirteen members of our churches in other places, representing five localities. At the young men's meeting there were fifty-six present, and in the afternoon there were sixty-six present at Sunday school. In all these audiences the majority are men, and mostly young men, many of them with families of young children. They are studying the Bible and greatly need and desire a leader and teacher. Is it not worth while to help them to have one? On Monday we visited the Gregorian school. For a community of 1,500 Armenians, of whom perhaps 1,400 are Gregorians, they have one teacher with 300 to 400 boys in one large room, with a small recitation room. The girls' school was in a basement with one old illiterate crone for a teacher. The Protestants have besought the preacher's wife to take their girls, but she has a family of small children and cannot do it. They greatly need a teacher for girls and I hope the time will soon come when they can have one."

Central Turkey Mission.

REVIVAL AT TARSUS.

MR. CHAMBERS, of Adana, writes from that city under date of February 12: —

"You will rejoice with us on hearing that there is a deep spiritual awakening manifesting itself in power in both the Tarsus and Adana churches. In Tarsus a marked interest developed during the Week of Prayer. Previous to that, however, the pastor and the various committees of the church and community had given much time to the discussion of the question of a new church building, the present building being old, dilapidated, outgrown, and in an out-of-the-way place, altogether wholly unfit for the work of the church.

"The discussion of the means to be used, and the duty of the church in the matter, led to a careful canvassing of the condition of the church both from a spiritual and material point of view. There was brought home to their hearts this truth, that spiritual life must be more assiduously cultivated in order to work as a united and vigorous church. The committees began with their own members, and had meetings for prayer and reconciliation. This movement took definite shape, and began to extend itself to the church membership and community. At the end of the Week of Prayer a conference was held with Dr. Christie to consult as to the advisability of continuing the meetings for prayer. Dr. Christie had already perceived that a gracious influence was at work amongst the students of St. Paul's Institute, giving promise of awakening spiritual life. The decision was at once made to continue the meetings. Night after night since, crowded audiences have listened, not merely with unabated, but with ever-increasing interest to the preaching of the truth. Not only have the church members been spiritually revived in a wonderful way, but very many persons have, with touching confessions of sin, asked for the prayers of the church.

"Some of these conversions have been very remarkable. Many of the young men of the community had given way to the temptations and snares of the drinking saloons and gambling hells of the city, and had become veritable prodigal sons. The return of these prodigals, — now prodigies of grace, — caused a wave of joy to surge through the church that was epoch-making. One young man, a machinist, son of a leading member of the church, had made considerable money during the summer at his trade. He had squandered the most of this in the gambling hells of Tarsus and Mersine. He confessed that he had tired of these places, and had determined to find a wider range for dissipation in Beirut. But in the midst of his wild career God's hand of grace had seized him, brought him to a standstill, and after a rebellious struggle on his own part, had turned him about. He praised God that his back was forever turned on those dens of iniquity, and he pledged himself to serve Him whose hand had rescued him, and to glorify the grace that saved him. Such confessions have made profound impressions. It was a most pathetic sight to see one of these strong men sobbing with broken heart over his past life so iniquitously wasted."

THE AWAKENING AT ADANA.

"The Week of Prayer in the Adana Church was chiefly remarkable because of the disagreeably inclement weather, and consequently poorly attended meetings. Thereby hopes long cherished were somewhat chilled, and gave place to a feeling of sadness that the long prayed-for blessing was to be delayed. The last two years of the century were most trying ones for this church. It seemed at times as if Satan was successfully assaulting its very foundations. Discord and contention made those years mem-

orable ones indeed. But toward the close of 1900 a better spirit began to prevail. The pastor preached and prayed that the people might hail the dawn of the new century in a better mood — in a spirit of concord and progress. In order to begin the century with as clean a church roll as possible, the proposition was made that all members under discipline should be restored to full privileges at once, on confession of fault and renewal of vows. Visiting commissions were formed, and the membership canvassed, and special attention was devoted to nearly thirty persons under discipline.

"The effect of all this was almost immediately felt, and the results were most encouraging. A better spirit prevailed, and the first year of the new century has been one of the most peaceful years in the history of the church, affording good opportunity for telling work. This was manifested in the contributions. While failure of crops has made the year financially one of stress for the general public, causing scarcity of money and increased expense of living, yet the past year (1901) for this church has been one of prosperity in church work, and notwithstanding financial stress, the contributions have been the largest in its history.

"All this led us to look hopefully to the Week of Prayer as a starting point for the manifestation of the power of the Spirit in a more marked manner. However, that week passed, bringing its blessing to those who were able, in spite of bad weather, to attend the meetings. But the meetings closed, and a week passed. But after the close of the evening service of the third Sabbath of January many people expressed desire that meetings for prayer should be held. Announcements were made in the schools the next day of a meeting on Monday evening. A good audience assembled, and an earnest spirit pervaded the prayers. The interest steadily increased, as did the audiences, so that night after night for over three weeks the church has been crowded by most attentive audiences. Some nights over one thousand people crowded into the church, others turning away for want of room. And yet there is little or no excitement, but the current is deep and strong. The backsliding or careless church members are being aroused, and many others have already professed conversion. Every night new voices are heard in prayer, or new penitents rise for prayer.

"A characteristic of the early meetings were written confessions. These were read by the penitent himself, or handed to the pastor to be read, while the penitent stood in the midst of the congregation. These all showed that the person was not moved by a passing impulse, but in the secrecy of his own room he had meditated, prayed and written. A father came to Adana to seek his prodigal son. After a week of effort to persuade the son to attend these meetings, he left on Friday evening train to return to his home in Tarsus, but broken-hearted and well nigh hopeless, for the son had shown not a sign of change. What was our surprise and joy at that evening's meeting to hear from this same prodigal son a broken-hearted confession written in a strange and uncouth language, but breathing a spirit of deep penitence and giving a pledge of renewed life."

NOTES FROM THE WIDE FIELD.

FIJI.

THE March number of *Work and Workers*, the organ of the English Wesleyan Mission, reports the annual synod held at Bau in the Fiji Islands. The report states that there had been an increase of 759 full members with 1,078 on trial. All

the Fijians are nominally Christians. During the past two years there have been revivals in Bau and on other parts of the group. The contributions for missionary work have exceeded $25,000 a year. New efforts are making to develop the educational institutions. The standards are to be raised in the high and village schools. Inasmuch as there are in Fiji nearly 20,000 Indian coolies, a call has been made for an English missionary from India to superintend missionary work among these laborers. A new mission is to be entered upon by the Fijians within the Solomon group. Altogether the report from Fiji is most hopeful.

POLYNESIA.

CHRISTIAN REVENGE. — Comparatively few particulars have been received concerning the slaying in New Guinea of the English missionaries, Messrs. Chalmers and Tomkins. The London Society requested that no acts of vengeance should be inflicted upon the tribe that was guilty of the atrocious deed, but the government deemed it necessary to administer some punishment, and, therefore, burned the house in which the missionaries were killed and also blew up with dynamite a large war canoe. But the Christian spirit has prevailed among the converts, and especially among the native preachers, and one of them, Ruatoka by name, who has been at work in New Guinea for nearly thirty years having been one of the original band of South Sea missionaries, has written a letter to the English missionary, which indicates such a noble spirit that we quote it here: —

"May you have life and happiness. At this time our hearts (insides) are very sad, because Tamate (Mr. Chalmers) and Mr. Tomkins and the boys are not here, and we shall not see them again. I have wept much. My father! Tamate's body I shall not see again, but his spirit we shall certainly see in heaven, if we are strong to do the work of God thoroughly and all the time, till our time (on earth) shall finish. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's name and His word I would teach to the people, that they may become Jesu's children. My wish is just this. You know it. I have spoken."

GENEROUS GIVING. — The converts to Christ in mission lands, especially in the regions where little or no money is in circulation, and gifts have to be in kind, shame us in Christian lands who live in abundance, by the amount of their contributions. The report of the contributions of Niué (Savage Island) for the past year have just been received. Niué is a small island, having less than 5,000 inhabitants all told, and yet its people have given for their native pastors, $1,589; for the London Missionary Society, $1,153; for the Missionary vessel, the *John Williams*, $459.50, making a total of $3,201.75. How swiftly would the Lord's chariot move onward if Christians everywhere should give at this rate.

THE SOUTHERN GILBERT ISLANDS. — The southern islands of the Gilbert group have been under the care of the London Missionary Society. Their agents at the Samoan and Ellice Islands have superintended the work there. These islanders use the translation of the Bible which Dr. Bingham made, but in this way only are our own missions in the Gilbert group and those of the London Society connected. Recently the Rev. W. E. Goward, of the London Society, has spent six months within the southern islands of the group, which, he says, have a population, all told, of about eight thousand. The standard of church life and education, he says, is low, and more teachers are needed. At recent meetings there seems to have been a quickening, and forty-three have been received as professed followers

of Christ. The sale of Bibles has been quite extensive, and the missionary writes hopefully of what he anticipates in the group.

INDIA.

THE LEPERS ARE CLEANSED. — The December number of *All Nations* has a striking account of a visit made by its editor to the Institution for Lepers at Purulia in Bengal. The place is in the center of one of the most leprous districts of India, and this institution is an unspeakable boon not only in the relief of the patients who enter it, but in their removal from the community, where they would be a peril to public health. The institution owes its prosperity to Rev. H. Uffmann, who was led to devote himself to this work since his own daughter suffered and subsequently died from leprosy. He himself has recently died, though, so far as appears, not from this dread disease. There is a large church in the center of the village which was filled on a recent Sunday by upwards of 500 lepers, who entered heartily into the services of the day. On that day seventy-seven men and women received Christian baptism and, subsequently, the Lord's Supper was administered, and a very large number of Christian lepers participated in the service. The writer speaks of a most touching scene when the communicants came forward, some on the stumps of feet, and others having to be helped by those near at hand. The bread was placed in their poor maimed hands by their pastor. These men receive, as daily portion, eight farthings, for the purchase of food and clothing. Out of this meager support they had saved between fifteen and twenty dollars toward the cost of two little prayer rooms, which they much wanted. But when they learned of the sufferings from famine in Western India, they begged to be allowed to send that money to the starving, saying that they would wait for their prayer rooms. A present that was subsequently made them of about five dollars for the purpose of providing them some sweetmeats, they asked to be allowed to give toward these prayer rooms. "The sweets," they said, "will give us pleasure for an hour, but our prayer rooms will be a blessing always." Connected with this church, though at a safe distance, there is a Home in which seventy or eighty of the untainted children of the lepers are being brought up, with the hope of saving them from the terrible fate of their parents.

MADAGASCAR.

REV. MR. SIBREE, well known in connection with the London Mission in Madagascar, has written of a journey from Tamatave to the capital, visiting on the way a number of places, and he is able to send a very cheering report. He says: "It was a matter of great satisfaction to see how prosperous our mother church at Analakely is, and also what progress has been made during our absence among the village congregations. Chapel building is going on in a number of villages; congregations have everywhere increased, and so have the day schools, now once more under the superintendence of our own mission. The prospects altogether appear most hopeful, and there is abundant reason to thank God and take courage."

PALESTINE.

THE CORRUPTED EASTERN CHURCHES. — It is understood that the great difficulty in reaching Moslems with the message of the gospel is their dislike, amounting to disgust, of the practical idolatry of the old churches of the East. Moslems abhor image worship, and in the old churches they behold pictures and images of Mary and the saints, before which the worshipers bow down in homage. This is abhorrent to the Moslem, and he associates this idolatry with Christianity. A

recent volume on India, by Rev. W. S. Tisdall, refers to this matter in a striking way: —

"Even to the present day in Palestine Muslims are, I am informed on good authority, rather encouraged than otherwise to go to view the mummery and (as they themselves truly say) the idolatry which disgraces the Greek and Latin churches in that land. But the object of letting the 'True Believers' witness such things is that the sad and degrading sight may effectually deter them from any inclination they may have to embrace Christianity. That result is often attained. We know the use which the Spartans are said to have made of the spectacle of their unfortunate Helots' drunkenness in order to produce in the minds of their own sons a salutary horror of that loathsome vice. Such is the use which pious Muslims today make of the debased worship of the various Eastern churches. We Protestant missionaries, therefore, especially in all Muhammedan lands, cannot be too careful to avoid allowing ourselves to be in any way identified in the people's minds with those modern Helots in their superstitious practices, though always ready to afford to the members of these corrupt churches any help in our power when they desire to adopt a purer worship. The native churches which God has called us to form must at all costs be kept pure and scriptural in doctrine and ritual."

MISCELLANY.

BIBLIOGRAPHICAL.

Training the Church of the Future; Auburn Seminary Lectures on Christian Nurture, with special reference to the Young People's Society of Christian Endeavor as a Training School of the Church. By Rev. Francis E. Clark, D.D. 12mo, cloth. Price, 75 cents, net. Funk & Wagnalls Company.

This volume contains four lectures given by Dr. Clark, first at Auburn Theological Seminary and afterward at other theological seminaries, Andover, Bangor, Newton, Rochester, New Brunswick, and Union Seminary of New York. Dr. Clark's wise counsels have thus reached a very large number of young men who are soon to enter the ministry of the gospel. In this printed form we hope they will reach a large number of pastors whose business it is to train the young. They will find here good advice as to the need and methods of such training. The value of the Y. P. S. C. E. as a means for such training is clearly set forth. A specially interesting fact is brought to light by Dr. Clark, showing that Cotton Mather, as early as 1724, organized a society which in most of its features was like the Y. P. S. C. E. But it did not live long. Was it because it was alone? Who can tell how much the banding together of these individual societies has had to do with the growth and permanence of this modern Endeavor movement? The appendices contain much new and valuable information in regard to the methods and success of this marvelous and blessed organization which is doing so much for the training of the future church.

Doctrine and Deed. By Charles E. Jefferson, D.D., author of "Quiet Talks with Earnest People" and "Quiet Hints to Growing Preachers." 12mo, cloth, gilt top. $1.50. Thomas Y. Crowell & Co.

These seventeen sermons preached by Dr. Jefferson in the Broadway Tabernacle Church are such sermons as people need to hear and read, touching upon some most practical truths and duties affecting the Christian life. Precept and practice are here combined, if by precept is understood not merely a collection of statutes but an exposition of the underlying principles which should bear fruit in right living.

Two Thousand Years of Missions before Carey. By Lemuel Call Barnes. Chicago: Christian Culture Press. 1900.

A careful student of missions has

declared this book to be for the general reader the best of helps in its line. We desire to add the warmest praise of its trustworthiness as history, of its strong grasp of the subject, of its lucid narrative and most interesting and graphic style, as well as of its high ideal of the Church universal and militant as a missionary organization, whose sublime end is the spread of the gospel to the uttermost parts of the earth and the bringing back to God of every creature.

Those societies which are now undertaking the "United Studies of Missions" will find inspiration in these pages. The order pursued is geographical, and this avoids the inevitable difficulty of trying to keep in mind at once the events transpiring in different lands at the same time. A chronological survey is furnished at the end. Would that every Christian might read and ponder this admirable book! It would give to many a new ideal of Christian living, and arouse an undying enthusiasm for the conquest of the world for Christ.

Les Troubles de China et les Missions Chretiennes. Paris. 1901.

This volume of 281 pages is the work of M. Raoul Allier, Professor of Protestant Theology in the University of Paris and also a member of the Executive Committee of the *Société des Missions Evangeliques de Paris.*

M. Allier has felt it his duty to appear before the bar of public opinion for the defense of Protestant missions in China, so unjustly attacked. The defense is vigorous and unanswerable.

Part I of the book is devoted to Roman Catholic Missions; sets forth their policies and their irritating exactions, and does justice to their martyrs. It details the evil effect upon the Chinese mind of the occupation of Kiao-chao. Part II explains the conciliatory methods of Protestant missions and the instructions given by societies to their missionaries; always and everywhere requiring that they should not invoke the aid of a secular power for the enforcement of their teachings, and expressly recommending respect for established authority and obedience to the laws of the land. Following up the history of the Great Tragedy, and treating with clearness and force the problems involved, the author comes to Part III — "A Crisis of Fanaticism in China;" under which head he treats of the shock of the Japanese war, Bayonets and the Gospel, Opium and Missions, the Revival of Islam, and the profound causes of the crisis, concluding with a statesmanlike review of the present situation. We congratulate the Protestants of France upon the possession of a statement so able and so just of the new "Eastern Question."

Windows for Sermons. By Louis Albert Banks, D.D. Cloth, 12mo, 433 pp. Price, $1.50, net; postage, 15 cents. New York and London: Funk & Wagnalls Company.

Dr. Banks is widely known as a preacher who has unusual power in the art of illustration, and in this volume he discourses upon the importance of this art to the preacher who would bring the truth of the gospel to the apprehension and hearts of men. The illustrations which follow, some four hundred in number, are such, probably, as Dr. Banks has himself used, and if rightly used, they certainly would prove effective. A full topical index is given, so that the collection is made valuable for all who have it in hand.

The High Caste Hindu Woman. By Pandita Ramabai Sarasvati, with Introduction by the Board of Managers of the American Ramabai Association. Fleming H. Revell Co., New York, Chicago and Toronto. Pp. 142. Price, 75 cents net.

This volume gives a forceful presentation of the curse and the cure of India. The introduction, written by the chairman of the Executive Committee of the Ramabai Association, gives a brief summary of the life of the Pandita, while the body of the book deals with the

question of child marriage and widowhood. The facts are stated in a simple, straightforward manner, with a wealth of illustrations that only the author herself could have given. This book shows clearly how Hinduism crushes out the freedom, beauty and life of womanhood, with no power of itself to do differently. The Pandita is applying the only remedy known, the gospel of Jesus Christ.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the great nations of the world in their relations to China, and especially for our own nation in its legislation respecting the exclusion of the Chinese, that no harsh and unsympathetic measures may be adopted, and that nothing may be done which shall tend to close the now open door in the Chinese Empire. (See page 182.)

For the Jews in all lands, that they may be justly treated, and that holding fast to their ancient Scriptures, they may recognize their true Messiah, and so be brought into the Christian fold. (See page 183.)

ARRIVALS ABROAD.

December 19. At Ruk, Micronesia, Rev. M. L. Stimson.

February 2. At Foochow, Miss Evelyn M. Worthley and Miss Harriet L. Osborne.

ARRIVALS IN THE UNITED STATES.

March 24. At New York, Miss Julia Bissell, M.D., and Miss Emily R. Bissell, of the Marathi Mission.

April 10. At New York, Miss Ellen M. Stone, of the European Turkey Mission.

DEPARTURES.

March 12. From San Francisco, Rev. and Mrs. Arthur C. Logan, for Micronesia. (See page 187.)

April 10. From Boston, Rev. George Allchin, returning to the Japan Mission, leaving his family in the United States; also Miss Ilse C. Pohl, returning, *via* her old home in Germany, to the Western Turkey Mission.

April 15. From San Francisco, Rev. W. L. Curtis and wife, also Miss Mary A. Holbrook, M.D., returning to the Japan Mission.

April 19. From New York, Rev. and Mrs. William E. Fay, returning to the West Central African Mission.

DEATHS.

March 5. At Culbertson, Nebraska, at the home of her son, Mrs. Elizabeth (Welling) Giles, widow of Rev. Walter H. Giles, formerly of the Western Turkey Mission. Mr. and Mrs. Giles went to Turkey in 1864, and three years later Mr. Giles died at Constantinople. Mrs. Giles remained until 1876, when she returned to the United States.

March 26. At Dindigul, Madura District, India, Rev. Edward Chester, M.D. (See page 195.)

DONATIONS RECEIVED IN MARCH.

MAINE.

Auburn, High-st.	10 00
Bangor, 1st Parish ch., 75; Hammond-st. ch., 75; and Central ch., 75, all toward support of missionary,	225 00
Cumberland Centre, Cong. ch.	22 62
Falmouth, 2d Cong. ch.	13 00
Hampden, Cong. ch.	8 38
Portland, Bethlehem Scan. Mis. ch.	6 00
Saco, 1st Parish ch.	3 00
South Gardiner, Cong. ch.	4 50
Standish, Cong. ch.	10 00
Turner, Cong. ch.	14 00
Waterford, Friend,	10 00——326 50

NEW HAMPSHIRE.

Alstead, 3d Cong. ch.	5 12
Berlin, Cong. ch.	19 40
Dover, 1st Cong. ch., toward support Rev. F. W. Macallum,	48 00
Durham, Cong. ch.	41 67
Keene, 2d Cong. ch.	26 40
Rochester, 1st Cong. ch.	62 70

Rye, Cong. ch. 40 00
South Barnstead, Cong. ch. 3 25——246 54

Correction: In February *Herald*, Bath, Maine, Cong. ch., 12, should read Bath, N. H.

Legacies.— Rindge, Otis Hubbard, by Herbert E. Wetherbee, Ex'r, add'l, 105 00

351 54

VERMONT.

Brattleboro, Centre Cong. ch. 73 52
Cambridge, Jeffersonville Cong. ch. 17 00
Clarendon, Cong. ch. 2 55
Enosburg, Cong. ch., to const. W. JAY CHAFFEE, H. M. 103 75
Franklin, Cong. ch. 7 42
Ludlow, D. F. Cooledge, 12 00
Middlebury, Miss H. M. Boardman, 1 00
Newport, Friend, 9 25
Plainfield, Mrs. A. Betsey Taft, 10 00
Saxton's River, Cong. ch. 11 00
Springfield, 1st Cong. ch. 146 05
Windsor, Mrs. Richard M. Hall, 5 00——398 54

MASSACHUSETTS.

Amherst, South ch., toward support Rev. E. P. Holton, 22.40; C. E. H., 8, 30 40
Andover, Rev. Chas. C. Starbuck, 5 00
Attleboro Falls, Central Cong. ch. 7 94
Auburndale, Cong. ch. 8 00
Belmont, Plymouth Cong. ch. 17 68
Beverly, Dane-st. Cong. ch., add'l, toward support Rev. R. Winsor, 10 00
Boston, Shawmut ch., 444.56; Mt. Vernon ch., 250; Highland ch. (Roxbury), 148.07; Pilgrim ch. (Dorchester), 125; Y. P. S. C. E. of do., toward support of Dr. F. C. Wellman, 25; Old South ch., 52; Park-st. ch., 50; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 4; Y. P. S. C. E. of Eliot ch. (Roxbury), toward support Dr. W. T. Lawrence, 23; Y. P. S. C. E., of Roslindale ch., for native worker, Madura, 10, 1,131 63
Boxboro, Cong. ch. 8 00
Braintree, Henry A. Johnson, 25 00
Brockton, 1st Cong. ch. 24 00
Brookline, Harvard Cong. ch. 261 99
Cambridge, Pilgrim Cong. ch., 81.33; Hope Cong. ch., for China, 2.50; Mary B. Saunders, for Austria, 10, 93 83
Cummington, Cong. ch., toward support Rev. C. T. Riggs, 32 38
Fitchburg, Rollstone Cong. ch. 20 85
Foxboro, Bethany Cong. Sab. sch., toward support Rev. W. H. Sanders, 65 00
Franklin, Cong. ch. 36 68
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 100; A. D. T., 3, 103 00
Granby, Y. P. S. C. E., for teacher in India, 15 00
Greenfield, 1st Cong. ch. 20 00
Harvard, Cong. ch. 7 00
Hawley, 1st Cong. ch. 2 10
Hinsdale, Cong. ch. 16 00
Holyoke, 2d Cong. ch., 175.10; 1st Cong. ch., 85.25, 260 35
Lawrence, South Cong. ch. 20 00
Littleton, Ortho. Cong. ch., Members, 5 25
Lynn, Friend, 50 00
Lynnfield Centre, Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 50 00
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 9 55
Mattapoisett, Cong. ch. 2 00
Methuen, 1st Parish Cong. ch. 113 25
Mittineague, Cong. ch. 40 00
Newburyport, Belleville Cong. ch. 106 40
Newton, Eliot Cong. ch. 300 00
Newton Center, F. A. Gardiner, 5 00
North Andover, Cong. ch. 26 50
North Wilbraham, Grace Union Cong. ch. 15 26
Orange, Central Cong. ch. 44 10
Orleans, Cong. ch. 12 00
Petersham, Elizabeth B. Dawes, 200 00
Pittsfield, 1st Ch. of Christ, toward support Rev. J. H. Pettee, 20 00
Plympton, Cong. ch. 2 50
Salem, Tabernacle ch., toward support Rev. D. S. Herrick, 40 00
Shelburne, Cong. ch., to const. WINFRED GOULD, H. M. 63 60
Shrewsbury, Cong. ch. 10 00
Somerville, Broadway Cong. ch., to const. WILLIAM J. BURSAW, H. M., 100.05; Highland Cong. ch., 13.50, 113 55
South Hadley Falls, G. 50 00
Springfield, Hope ch., of which 97.45 toward support of missionary, 114.81; Olivet Cong. ch., 8.05, 122 86
Sterling, Mrs. H. S. Kingsbury, 50
Taunton, Trinitarian Cong. ch. 218 71
Townsend, Cong. ch. 6 77
Ward Hill, Cong. ch. 3 00
Westfield, 1st ch., toward support Rev. S. S. White, 100 00
Westford, Union Cong. ch. 28 25
West Groton, Christian Union Cong. ch. 11 40
Westhampton, Cong. ch. 15 00
West Medford, Y. P. S. C. E., toward support Rev. C. S. Sanders, 35 00
West Springfield, 1st Cong. ch. 27 00
Worcester, Piedmont Cong. ch., of which 146 toward support Dr. J. B. McCord, 188; Plymouth Cong. ch., 57.81, 245 81
———, Friend, 100 00—4,415 09

Legacies.— Hatfield, Samuel H. Dickinson, by D. W. Wells, trustee, 600 00
Southbridge, Mrs. Mary L. Bradford, by F. A. Stockwell, Ex'r, 650 00
Williamstown, Clarissa Rice, by Richard Austen Rice, Ex'r, 70 00
Worcester, Mary L. Dana, by Charles A. Chase, adm'r, 9,000 00—10,320 00

14,735 09

RHODE ISLAND.

Barrington, Cong. ch. 27 00
Kingston, Cong. ch. 43 00
Pawtucket, Park Place Cong. ch. 7 07
Providence, Pilgrim Cong. ch. 50 00
Woonsocket, Globe Cong. ch. 57 75——184 82

CONNECTICUT.

Berlin, 2d Cong. ch. 41 50
Bridgeport, 2d Cong. ch., 15; King's Highway Chapel, 2.90, 17 90
Bridgewater, Cong. ch. 7 00
Buckingham, Cong. ch., A friend, 10 00
Colchester, 1st Cong. ch. 90 36
Colebrook, Cong. ch. 4 15
East Norwalk, Swedish Cong. ch. 2 56
East Windsor, 1st Cong. ch., for native preacher, Turkey, 50 00
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Glastonbury, 1st Cong. ch., toward support of missionary, 276 00
Higganum, Cong. ch. 17 00
Ledyard, Cong. ch. 6 65
Madison, 1st Cong. ch. 16 10
Meriden, 1st Cong. ch., N. F. 5 00
Middletown, 1st Cong. ch., toward support of missionary, 54 10
Milford, 1st Cong. ch. 23 00
Montville, Cong. ch. 22 25
Naugatuck, Cong. ch. 50 00
New Haven, Howard-av. Cong. ch. 61 02
North Windham, Cong. ch. 4 36

Norwich, Park Cong. ch. 10 00
Old Saybrook, Y. P. S. C. E., for native preacher, Madura, 1 00
Salisbury, Cong. ch., toward support Rev. C. E. Ewing, 15 75
Sharon, 1st Cong. ch. 16 25
Shelton, Friend, 100 00
Sherman, Cong. ch. 11 00
Southport, Y. P. S. C. E., toward support Rev. W. P. Elwood, 15 75
Stamford, Long Ridge Cong. ch. 5 00
Suffield, 1st Cong. ch. 22 95
Thomaston, 1st Cong. ch. 5 63
Turnbull, Cong. ch., for work in nominally Christian lands, 10 00
Wauregan, Cong. ch. 21 00
Wethersfield, Cong. ch. 21 00
West Torrington, 1st Cong. ch. 2 25
———, Friend, 100 00
———, Friend, 5 00—1,171 53
Legacies. — Fairhaven, Dea. Edwin D. Fowler (2d ch.), by E. W. Leete, Ex'r, 150 00
1,321 53

NEW YORK.

Albany, 1st Cong. ch., to const. GEO. WILLIAMS PIERCE, H. M. 103 36
Angola, Miss A. H. Ames, 5 00
Aquebogue, Cong. ch. 6 40
Brooklyn, Friend, 25 00
Canaan Four Corners, Cong. ch. 5 37
Candor, E. A. Booth, 50 00
Carthage, Cong. ch. 21 10
Clinton, Mrs. Geo. K. Eells, 10 00
Copenhagen, 1st Cong. ch. 25 41
Dobbs-Ferry-on-Hudson, Ernest Clapp Noyes, 6 00
Fairport, Cong. ch. 16 55
Fishkill-on-Hudson, Minnie T. Kittredge, 15 00
Flushing, C. A. Lathrop, 1 25
Morrisville, Cong. ch. 40 00
Mt. Vernon, Mrs. F. M. Bean, toward support Rev. R. A. Hume, 20 00
New York, Broadway Tabernacle, add'l, 15; Allan Bourn, 150, 165 00
Pulaski, Cong. ch. 31 15
Rensselaer Falls, Cong. ch. 5 18
Scottsville, Rev. John Cunningham, 5 00
Unionfalls, Francis E. Duncan, 5 00
——, Friend, Central New York, 25 00—586 77
Legacies. — Brooklyn, Hiram G. Combes, less expenses, add'l, 176 45
Elbridge, Mary H. Goodhue, 50 00—226 45
813 22

NEW JERSEY.

Asbury Park, 1st Cong. ch. 12 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, and to const. MRS. MARIUS G. BELLONI, H. M. 100 00
Hoboken, Norwegian Cong. ch. 2 00
Plainfield, Cong. ch., add'l, 1 00
River Edge, 1st Cong. ch. 16 02
Vineland, Ch. of the Pilgrims, 5 00—136 02
Legacies.—Chester, Jacob H. Cramer, by Joseph H. Van Doren and P. B. Pierson, Ex'rs, 1,000 00
1,136 02

PENNSYLVANIA.

Guy's Mills, Woman's Mis. Soc. 3 00
Lancaster, M. C. M. 6 00
Montrose, Mrs. Edwin Lathrop, 5 00
Susquehanna, Cong. ch. 3 36
Wilkes-Barre, 1st Cong. ch. 25 00—42 36

DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch., 14.25, and Sab. sch., 16.75, for native preacher, Ceylon, 31; Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, 15, 46 00

SOUTH CAROLINA.

Charleston, Joseph E. Hubbard and brother, for native worker in India, 6 50

FLORIDA.

Avon Park, Cong. ch. 6 25
Orange City, 1st Cong. ch. 10 25—16 50

ALABAMA.

Talladega, Woman's Mis. Union, for work West Central African Mission, 10 00

MISSOURI.

Pierce City, 1st Cong. ch. 9 10
Riverdale, Cong. ch. 10 00
St. Louis, 1st Cong. ch., to const. O. L. WHITELAW and MRS. ANNA M. CLARK, H. M. 249 87—268 97

OHIO.

Akron, 1st Cong. ch. 60 00
Atwater, Cong. ch. 10 00
Cincinnati, Columbia Cong. ch. 15 00
Edinburg, Cong. ch. 13 00
Elyria, 1st Cong. ch., toward support Dr. H. N. Kinnear, 36 00
Lyme, Cong. ch. 13 79
Oxford, L. E. K. 10 00
Sandusky, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. H. Dickson, 12 50
Twinsburg, Friend, to const. GERTRUDE DOAN, H. M. 100 00
Youngstown, J. J. Thomas, for theol. student, Japan, 25 00—295 29

ILLINOIS.

Alton, Ch. of the Redeemer, 98 16
Ashkum, Cong. ch. 1 64
Buda, Cong. ch. 53 71
Chicago, New England Cong. ch., toward support Rev. James Smith, 158.30; 1st Cong. ch., toward support Rev. D. Z. Sheffield, 42.70; Erving-st. Cong. ch., 5; Ezra A. Cook, for India, 25; Rev. Solomon Clark, 10; Corporate Member, 40, 281 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 68 85
Forrest, Cong. ch. 21 90
Hinsdale, Cong. ch. 65 75
Lawn Ridge, Cong. ch. 7 90
Marseilles, Dr. R. S. Baughman, 51 00
Naperville, C. H. Goodrich, 20 00
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 126; 3d Cong. ch., 24.14, 150 14
Payson, Cong. ch. 24 86
Peoria, 1st Cong. ch. 19 15
Princeton, 1st Cong. ch., 52.01; Friend, 6, 58 01
Wheaton, Henry J. Kellogg, for Mexico, 1 00
Wyanet, Friend, 30 00
Yorkville, Cong. ch. 7 10—960 17

MICHIGAN

Bangor, 1st Cong. ch. 1 54
Clio, Cong. ch. 5 00
Grand Rapids, Plymouth Cong. ch. Mis. Soc., for catechist, Madura, 10; East Cong. ch., 3.50, 13 50
Lansing, Plymouth Cong. ch. 167 30
Owosso, Mrs. Julia F. Sharts, 11 00
Union City, Cong. ch. 26 65
Vermontville, Orlin P. Fay, 10 00
——, Anon, of which 300 for Kustendil, and 85 for Mexico, 385 00—619 99

Legacies.—Detroit, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 100 00

719 99

WISCONSIN.

Antigo, 1st Cong. ch.	35 31	
British Hollow, Thomas Davies, to const. Rev. R. C. Bennett, H. M.	100 00	
Sterling, Cong. ch.	1 00	
Menasha, 1st Cong. ch.	32 60	
Nekoosa, Cong. ch.	5 00	
No. Greenfield, Mrs. S. C. Whittemore, for support of those caring for orphans in India,	500 00	
North Walworth, Cong. ch.	3 61	
Raymond, Cong. ch.	6 00	
Rochester, Cong. ch.	33 58	
Spring Valley, Cong. ch.	5 17	722 27

IOWA.

Allison, Cong. ch.	5 00	
Britt, 1st Cong. ch.	14 67	
Grinnell, F.	10 00	
Hampton, 1st Cong. ch.	15 40	
Hawarden, Cong. ch.	14 00	
Keokuk, 1st Cong. ch.	22 00	
Lewis, Cong. ch.	14 45	
Osage, 1st Cong. ch.	40 55	
Pleasant Prairie, Cong. ch.	1 91	
Quasqueton, Cong. ch.	6 00	
Sibley, 1st Cong. ch.	8 25	152 23

MINNESOTA.

Benson, Pilgrim Cong. ch.	2 35	
Burtrum, Cong. ch.	1 62	
Grey Eagle, Cong. ch.	75	
Lake Benton, Cong. ch.	6 00	
Little Falls, Cong. ch.	17 00	
Madison, Cong. ch.	9 45	
Pillsbury, Cong. ch.	40	
Silver Lake, Boh. Free Ref. ch.	59 62	
Spring Valley, 1st Cong. ch.	15 61	
Wadena, Cong. ch.	12 50	125 30

KANSAS.

Severy, Cong. ch.	10 04	
Western Park, Cong. ch.	1 85	11 89

NEBRASKA.

Arlington, Cong. ch.	3 00	
Shickley, Cong. ch.	4 45	
West Point, Cong. ch.	4 35	11 80

CALIFORNIA.

Chula Vista, Y. P. S. C. E., for catechist, Madura,	25 00	
Glen Ellen, Cong ch.	2 50	
Green Valley, Cong. ch.	21 55	
Los Angeles, Rev. J. T. Ford,	5 00	
Monrovia, 1st Cong. ch.	1 00	
Petaluma, Cong. ch.	62 00	
Pomona, Pilgrim Cong. ch.	1,000 00	
Rockland, Cong. ch.	5 05	1,122 10
Legacies.—Stockton, Rev. John Calvin Goddard, D.D., by E. B. Noble, Ex'r,		180 90
		1,303 00

COLORADO.

Greeley, Park Cong. ch.	148 09	
Whitewater, Cong. ch.	3 56	151 65

WASHINGTON.

Fidalgo City, Cong. ch.	1 44	
Pullman, 1st Cong. ch.	18 00	
Rosario, Cong. ch.	56	
Walla Walla, Bethel Cong. ch.	3 20	
Whatcom, Cong. ch.	64 55	87 75

NORTH DAKOTA.

Hankinson, Christian Union Cong. ch.	18 00

SOUTH DAKOTA.

Meckling, Cong. ch.	5 00

WYOMING.

Sheridan, Cong. ch.	10 05

NEW MEXICO.

San Rafael, Members of New Mexican Mission,	32 00

DOMINION OF CANADA.

Province of Ontario, Eganville, S. E. Wright, for work, care Rev. C. A. Nelson,	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Miss S. Louisa Ropes,	75 00	
Italy, Florence, A friend,	50 00	125 00

WOMAN'S MEDICAL MISSION, JAFFNA.

In part for salaries, Dr. Curr and Miss Young, and other expenses to Dec. 31, 1901,	575 09

From the American Missionary Association.

H. W. Hubbard, New York City, *Treasurer.*

Income of the Avery Fund, for missionary work in Africa,	1,806 09

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part,	12,848 85	
For oxen, for Inanda Sem.	200 00	
For land, Sholapur,	31 00	
For medical expenses, Miss Webb,	99 70	
(From New York City, 32.05; from Lysander, N. Y., 2.60,	34 65	13,214 20

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Illinois *Treasurer.* 5,000 00

18,214 20

MISSION SCHOOL ENTERPRISE.

Maine.—Houlton, Cong. Sab. sch., 2.20; So. Berwick, Y. P. S. C. E., 5.16; South Brewer, Y. P. S. C. E., 2.58,	9 94
New Hampshire.—Bennington, Y. P. S. C. E., 6; East Concord, do., 10; Pembroke, Cong. Sab. sch., 6.50; Rindge, Y. P. S. C. E., 4,	26 50
Vermont.—Enosburg, Children of Cong. Sab. sch., add'l, .51; Newfane, Y. P. S.	

C. E., 2; Royalton, do., 2.36; Springfield, do., 5; Woodstock, do., 20, 29 87
MASSACHUSETTS. — Brookline, Harvard Cong. Sab. sch., 55; Chelsea, Jun. C. E. Soc. of 3d Cong. ch., for Japan, 1; Gardner, Y. P. S. C. E., 18; Globe Evan. Free Sab. sch., 14.97; Lakeville, Precinct Cong. Sab. sch., 5.77; Norwood, Y. P. S. C. E., 10; Sterling, do., 8.65; Townsend, do., 10; Walpole, 2d Cong. Sab. sch., 9.50; Williamstown, Y. P. S. C. E. of Ch. of Christ in the White Oaks, 3.71, 136 60
CONNECTICUT. — Farmington, Cong. Sab. sch., for student, Collegiate and Theol. Inst., Samokov, 25.15; Hartford, Center Cong. Sab. sch., 33.41; New Milford, 1st Cong. Y. P. S. C. E., 10, 68 56
NEW YORK. — Flushing, Cong. Sab. sch., 8.41; Keene Valley, Cong. Sab. sch., 7.30; Madison, Cong. Sab. sch., 3.80; do., do., Sunshine class, for boys in India, 5; Walton, 1st Cong. Y. P. S. C. E., 10, 34 51
PENNSYLVANIA.—Le Raysville, Cong. Sab. sch., 9.50; do., Y. P. S. C. E., for pupils, high school, Adams, Zulu Mission, 12.10, 21 60
MISSOURI.—Old Orchard, Cong. Sab. sch. 2 93
MICHIGAN. — Bellaire, Cong. Sab. sch. 4 93
IOWA. — Magnolia, Cong. Sab. sch. 5 00
NEBRASKA. — Genoa, Cong. Sab. sch. 5 00
MINNESOTA. — Northfield, 1st Cong. Sab. sch., 6.61; Silver Lake, Sab. sch. of Boh. Free Ref. ch., 52.60, 59 21
WASHINGTON. — Pullman, 1st Cong. Sab. sch., 4, and Y. P. S. C. E., 5.25, 9 25
SOUTH DAKOTA. — Ipswich, Cong. Sab. sch. 3 90
WYOMING. — Wheatland, Y. P. S. C. E. 1 57

419 37

MICRONESIAN NAVY.

MASSACHUSETTS. — Salem, a friend, 16 00
KANSAS. — Topeka, Central Cong. ch., toward support Mrs. Thomas Gray, 16 97

32 97

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA. — Indianapolis, North ch. Y. P. S. C. E., for Lee Fund, 3 50
ILLINOIS. — Abingdon, Y. P. S. C. E., 10; Algonquin, do., 2; Chicago, North ch. Y. P. S. C. E., 10; do., St. Paul's ch. Y. P. S. C. E., 5; De Long, Y. P. S. C. E., 6; Dwight, do., 5; Galva, do., 4.65; Gross Park, do., 1; Harvey, do., 3.75; Neponset, do., 3.25; Oak Park, do. of 3d Cong. ch., 5; Stillman Valley, do., 5; Wheaton, do. of College ch., 31; Woodburn, do., 2.50; all for MacLachlan Fund, 94 15
MICHIGAN. — Alpena, Y. P. S. C. E., 5; Omena, do., 4.12; both for Lee Fund, 9 12
IOWA. — Chapin, Y. P. S. C. E., 5; Fayette, do., 5; Fort Dodge, do., 5; Grant, do., 2; Lincoln, do., 3; Lyons, do., 5; McIntire, do., 1.20; Nilesville, do., 3; all for White Fund, 29 20
NEBRASKA. — Aurora, Y. P. S. C. E., 5; Chadron, do., 4; Friend, do., 10; Rokeby, do., 4; Weeping Water, do., 20; all for Bates Fund, 43 00
MINNESOTA. — Arco, Y. P. S. C. E., 1.45; Elk River, do., 5; Fertile, do., 5; Ortonville, do., 8; all for Haskell Fund, 19 45
NORTH DAKOTA. — Hope, Y. P. S. C. E., for Haskell Fund, 5 00

203 42

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS. — Newburyport, through Rev. Richard Wright, 30 25
CONNECTICUT. — Hartford, J. Warren Harper, 25; do., O. B. Colton, 20; do., Wm H. Corbin, 10; Meriden, Rev. Geo. T. Washburn, 10; New London, Mrs. S. L. Blake, 10; Torrington, E. H. TALCOTT, to const. HIMSELF, H. M., 200; Wethersfield, Elizabeth L. Tillotson, 1, 276 00
NEW YORK. — Albany, Rev. A. L. Love, 5; Syracuse, through Rev. C. B. Moody, 25, 30 00
NEW JERSEY. — Montclair, Luther D. Wishard, 50 00
PENNSYLVANIA. — Devon, Rev. T. L. Gulick, 10 00
MISSOURI. — Carthage, Rev. J. B. Toomay, 5; St. Louis, 1st Cong. ch., 25, 30 00
OHIO. — Marietta, W. W. Mills, 250 00
ILLINOIS. — Chicago, E. T. Merrell, 5; ——, Friend, 7,398.45, 7,403 45

8,079 70

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, 2d Parish ch., Mr. and Mrs. A. S. Fuller, for native preacher, care Rev. H. C. Hazen, 40 00
NEW HAMPSHIRE. — Bristol, Friends, for Bristol Free Bed, Hospital, Foochow, 24; Manchester, Mrs. H. P. Huse, for Ponasang Hospital, 10, 34 00
VERMONT. — Bristol, F. W. Nash, for touring expenses Rev. C. A. Clark, 10 00
MASSACHUSETTS. — Boston, South Evan. ch. (West Roxbury) for hospital work, care Dr. T. S. Carrington, 15; do., Mt. Vernon ch., Friend, for work, care Rev. C. R. Hager, 2; Cambridge, Mt. Hope ch., for work, care Miss L. E. Case, 2.50; do., Wood Memorial Cong. Sab. sch., for work, care Rev. J. K. Browne, 20; do., Mrs. Daniel Merriman, for new church, Philippopolis, 50; do., Two friends, for work, care Miss A. M. Lord, 5; Chelsea, Central ch. Y. P. S. C. E., for pupil, care Rev. Geo. P. Knapp, 5; Chicopee, Mrs. Sarah L. Woodin, for medical work, care Dr. H. N. Kinnear, 5; Fall River, Central ch., Chinese Y. P. S. C. E., for work, care Rev. C. R. Hager, 25; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial, for native preacher, care Rev. C. A. Nelson, 33.70; Littleton Common, Annie M. Manning, for student Euphrates College, 6; Magnolia, Union Cong. ch., for work, care Rev. G. G. Brown, 38; Medford, Union ch. Y. P. S. C. E., for pupil, Paoting-fu, 5; do., do., W. A. Whitehead's Sab. sch. class, for do., 2; No. Attleboro, Friend, for work, care Rev. E. P. Holton, 2; No. Falmouth, Cong. Sab. sch. and Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 20; Norwood, Y. P. S. C. E., for Inanda Sem., 5; Princeton, Rev. and Mrs. C. A. White, to rebuild "Arthur" ch., Madura, 25; Taunton, Winslow ch., for native preacher, Madura, 75; Wellesley, Miss Caroline Hazard, for completion new church at Philippopolis, 50; Worcester, H. H. Merriam, 50; W. M. Spaulding, 10; Julius Garst, 10; J. R. Torrey, 10; Mrs. Lydia Wellington, 5; Mrs. E. M. Gould Smith, 20; Henry K. Hudson, 1; Friends, 8; all for Talas Boys' Sch. Building Fund, 505 20
RHODE ISLAND. — Providence, Central ch., Ministering Children's League, for Chinese orphan, care Miss J. E. Chapin, 25 00
CONNECTICUT. — East Hartland, Friends, for work, care Rev. L. S. Gates, 5; Hartford, Gail B. Munsill, 5; Edw. Stone, 2; Mrs. E. B. Baker, 2; Miss Catherine Jewell, 10; Mrs. E. W. Hooker, 25, all for Talas Boys' Sch. Building Fund; Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 15; New Britain, South ch., 23.03; do., Bertha Wiard, 10; do., Mrs. F. H. Churchill, 10; do., S. H. Wood, 10; do., Mrs. Swasey, 10; do., Rev. J. W. Cooper, 10, all for Talas Boys' Sch. Building Fund; New Haven, Judge Baldwin, 10; Judge Cleve-

land, 5; S. B. Gilbert, 5; Joseph Porter, 10; Mrs. Irving Fisher, 10; Mrs. A. M. Frost, 10; Miss Merwin, 10; G. A. Anketell, 5; F. C. Sherman, 5; W. M. Parsons, 5; Mrs. Prudden, 5; Helen Parsons, 1; Friend, 25, all for Talas Boys' Sch. Building Fund; New London, Pri. S. S., for Okayama orphanage, 9; do., Mrs. M. T. Wardwell, for kindergarten building, care Mrs. D. W. Learned, 200; No. Madison, Mrs. Irving Chittenden, for work, care Rev E. P. Holton, 10; ———, Friend, for work, care Rev. H. K. Wingate, 100, 562 03

New York.— East Bloomfield, Cong. Sab. sch., for work, care Rev. M. L. Stimson, 12.22; Malone, Cong. Sab. sch., for work, care Dr. F. D. Shepard, 25; New York, Mrs. E. J. Brown, per the Misses Leitch, for Lend-a-hand Fund, Ceylon, 80; do., Miss F. E. Harpham, for work at Anatolia College, 10; Niagara Falls, Mrs. Catherine L. Marzolf, Memorial Gift, for work, care Rev. J. P. Jones, 50; Schenectady, "Caroline," for pupil, care Miss E. M. Blakely, 10; Syracuse, Friend, for Talas Boys' Sch. Building Fund, 10, 197 22

New Jersey.— Boonton, Presb. Y. P. S. C. E., for pupils, Dr. Dodd's school, 52; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Morristown, Robert Carter, for pupil, care Dr. Dodd, 30, 94 50

Pennsylvania.— Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 10 00

Tennessee.— Nashville, Y. P. S. C. E. of Fisk University, for work, care the Misses Ely, 5; do., care Miss M. L. Matthews, 5; do., care Rev. Henry J. Bennett, 5, 15 00

Ohio.— Lebanon, March Bros., for work, care Miss R. M. Bushnell, .53; Oberlin, Rev. W. W. Curtis and family, a thank-offering, for work, care Rev. G. M. Rowland, 80, 80 53

Illinois.—Chicago, Y. P. S. C. E., Pilgrim Mayflower ch., for native preacher, care Rev. H. G. Bissell, 15; Oak Park, Y. P. S. C. E. of 3d Cong. ch., for work, care Rev. G. B. Cowles, 11.50; do., do., for native worker, care Rev. C. A. Nelson, 5; Woodstock, Y. P. S. C. E., for work, care Rev. F. B. Bridgman, 4.50, 36 00

Michigan.—Detroit, Canfield-av. Sab. sch. and Y. P. S. C. E., for native helper, care Rev. J. H. Dickson, 13 82

Iowa.— Grinnell, Rev. E. M. Vittum, D.D., for Getchell tutorship, 25 00

Nebraska.—Lincoln, Mrs. Anna E. Clark, for native teacher, care Rev. E. Fairbank, 15; Omaha, Plymouth Y. P. S. C. E., for work, care Rev. G. A. Wilder, 5, 20 00

Minnesota.—Clear Water, Loving Service Circle of King's Daughters, for work, care Miss C. R. Willard, 11.40; Medford, Rev. F. O. Krause, for Talas Boys' Sch. Building Fund, 25; Minneapolis, Comoav. Cong. ch., 51; do., E. T. Smith, 10; both for Talas Boys' Sch. Building Fund; Northfield, Cong. Sab. sch., for use Miss M. E. Moulton, 14; do., do., Mrs. Huntington's Class, for pupil, care Rev. H. K. Wingate, 13.10; do., Mr. and Mrs. W. V. Metcalf, for pupils, care Miss E. S. Hartwell and Miss M. E. Moulton, 60; Worthington, Jun. C. E. Soc., for pupil, care Miss M. E. Brewer, 5, 189 50

Colorado.—Colorado Springs, Mrs. M. C. Gile, for work, care Rev. H. Fairbank, 25; Manitou, Cong. ch., for schools, care Rev. E. Fairbank, 22, 47 00

California.— Mills College, Mills College Mis. Soc., for work, care Rev. R. C. Hastings, 65 00

Oregon.— Portland, Ebenezer ch., Mrs. Woelfe, for work, care Rev. G. E. Albrecht, 6 00

Oklahoma.— Weatherford, Y. P. S. C. E., for work, care Rev. J. H. Dickson, 5 00

Canada.— Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50; No. Lancaster (Ontario), Finley Cattanach, for work, care Rev. J. C. Martin, 50, 100 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For pupil, care Miss E. M. Pierce,	50 00	
For pupil, care Miss C. E. Bush,	19 45	
For use of Miss M. L. Daniels,	30 50	
For use of Mrs. E. S. Hume,	4 50	
For pupil, care Dr. Julia Bissell,	5 00	
For use Rev. D. S. Herrick,	5 00	
For use Miss E. M. Garretson,	5 00	
For work, Bridgman school,	30 00	
For use Miss A. H. Bradshaw,	60 00	209 45
		2,290 25
Donations received in March,		43,932 72
Legacies received in March,		12,082 35
		56,015 07

Total from September 1, 1901, to March 31, 1902: Donations, $378,478.15; Legacies, $60,436.87 = $438,915.02.

ADVANCE WORK, MICRONESIA.

Massachusetts.—Cambridge, 1st ch., Search-Light Reading Club, 10; East Northfield, Mrs. F. B. Caldwell, 2; Melrose Highlands, Cong. ch., 10; Taunton, through Wm. F. Grant, 20, 42 00

Connecticut.— Greenwich, B. Wright and family, 25; do., Chas. N. Mead, 10; Hartford, Wethersfield-av. Sab. sch., 10; Kensington, Mrs. Cowles's Sab. sch. class, 10; do., Mr. and Mrs. S. M. Cowles, 10, 65 00

New York.— New York, D. B. Hixon, 10; Richmond Hill, Y. P. S. C. E., Union Cong. ch., 10; West Bloomfield, Cong. Sab. sch., 10; do., Ladies of Cong. ch., 10, 40 00

Maryland.— Baltimore, E. G. Rowland, 10 00

Alabama.— Nat, Bending Oaks Y. P. S. C. E. 2 16

159 16

ABBOTT FUND.

New York.— Brooklyn, Central ch., Evangel. Circle, 25 00

New Jersey.— East Orange, 1st Cong. ch. 50 00

75 00

TWENTIETH CENTURY FUND.

Maine.— Portland, F. B. Southworth, 50 00

New Hampshire.— Littleton, W. B. M. Aux. 16 15

Massachusetts.— Boston, Mrs. G. W. Coburn, 1,000 00

Rhode Island.— Kingston, Herbert J. Wells, 100; Pawtucket, Pawtucket Cong. ch., 50, 150 00

Connecticut.— No. Madison, Rev. J. W. Moulton, 3 00

Minnesota.— Minneapolis, Plymouth ch., Rev. L. H. Hallock, D. D., 25; do., Walter N. Carroll, 25, 50 00

Turkey.— Cesarea, Rev. and Mrs. W. A. Farnsworth, 50 00

1,319 15

Previously acknowledged, 84,825 50

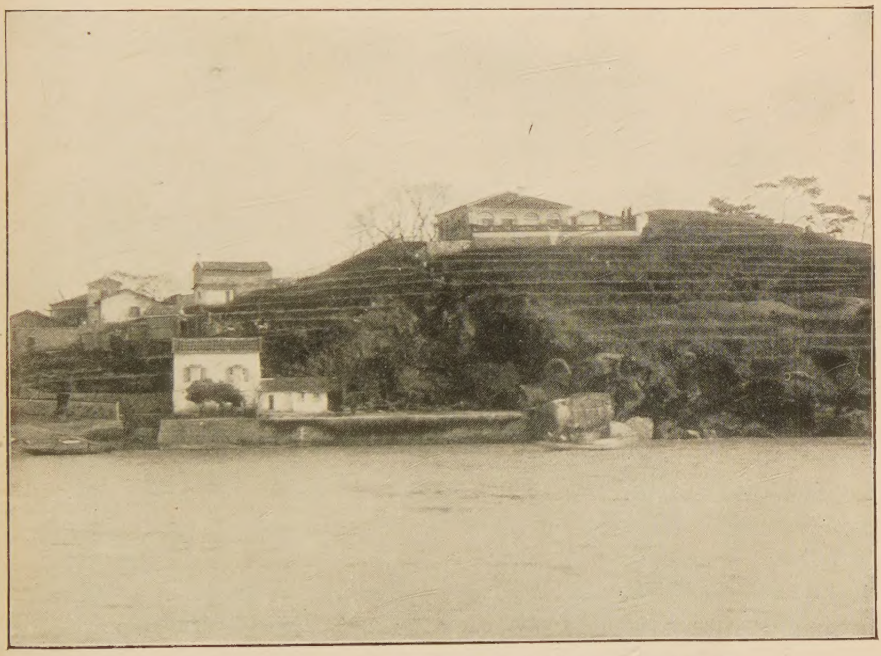
86,144 65

For Young People.

SOME FIRST IMPRESSIONS OF CHINA.

BY MISS EMILY D. SMITH, M.D., OF ING-HOK.

If one could be caught up blind-folded and carried from the home-land, and set down with open eyes on the Long Bridge, or near the South Gate of Foochow city, one might feel that the sights and sounds experienced at that moment were producing *first* impressions, and perhaps would be able



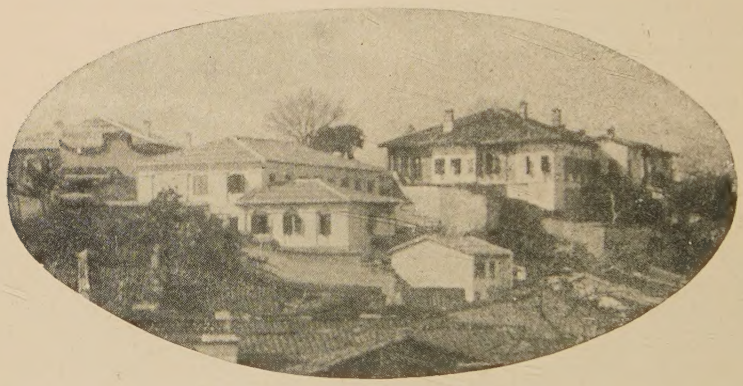
MISSION PREMISES AT PAGODA ANCHORAGE, FOOCHOW.

to tell of them afterward, if the sudden revelation had not been too much for one's nerves. I feel that my conceptions of China and the Chinese are a matter of time, and have grown slowly, beginning the day I left San Francisco, and changing constantly day after day. Even after this very short experience of three months I can agree with those who are brave enough to write books about the Chinese, that no one can make positive statements as to this strange people, with any degree of satisfaction or peace of mind.

A few Chinese laundrymen in semi-foreign garb, and a few students wearing the productions of American tailors, were all I had ever seen of the people among whom I was expecting to work. It was really something of a

shock to me the morning I sailed from San Francisco, when I looked over the great mass of jabbering Chinese and Japanese humanity at the dock, more than five hundred of whom came on board and helped to make our voyage interesting. The ship's servants were all Chinese, and we soon became very familiar with these new types of mankind.

In Shanghai we were much interested in another class of Chinese, but all of these, except some we saw as we walked through the native city, were more or less influenced by the foreign life about them, and we looked forward still to seeing them in their own homes, far from anything foreign. The glimpse we had of real China in the native city at Shanghai was one of great interest. The narrow dirty streets, the sights and sounds and smells of which we had read, were almost an overwhelming experience for the time being. I have been glad ever since that we had this at the beginning, for I believe nothing could be worse anywhere, and since then I, for one, have been pleasantly disappointed on every similar occasion.

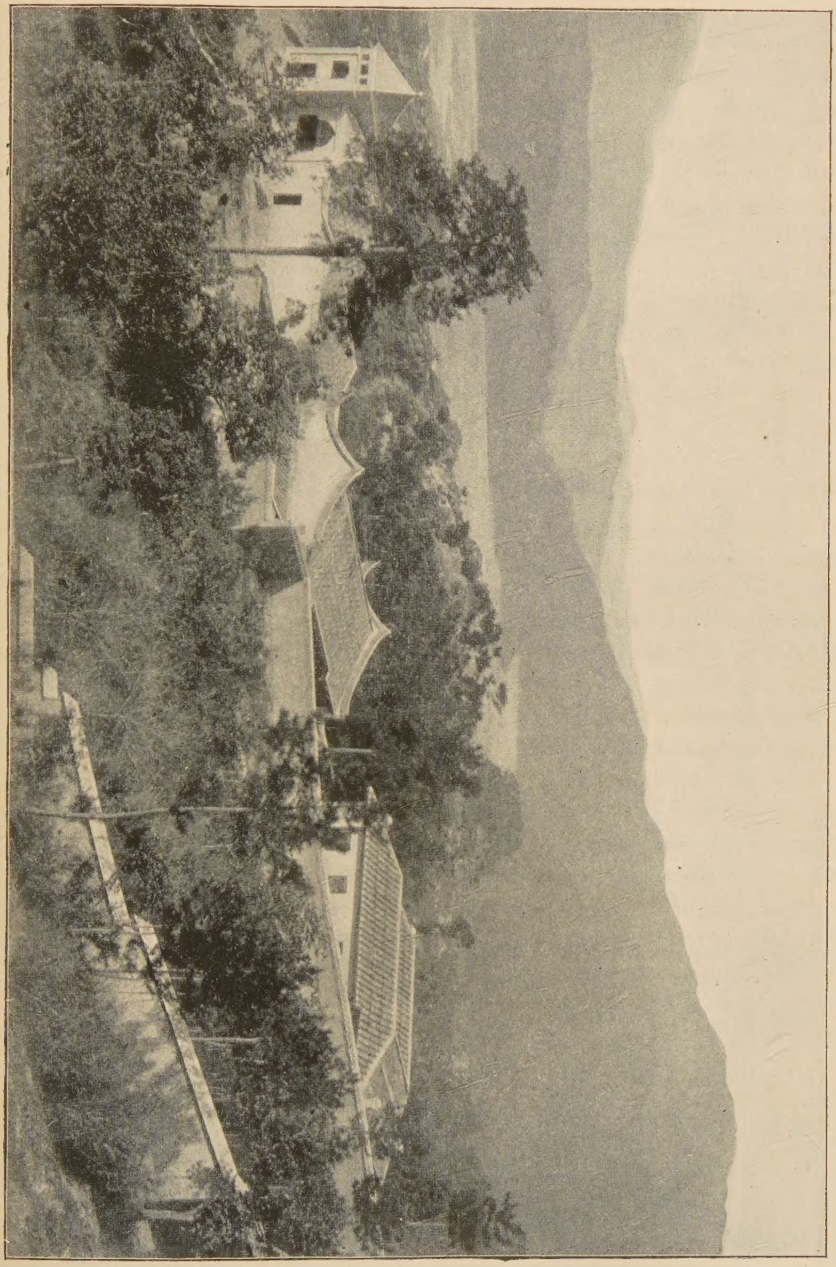


MISSION PREMISES AT FOOCHOW.

After another very pleasant voyage down the coast from Shanghai, on the famous little steamer "Harshin," we were glad indeed to be so cordially welcomed at Pagoda Anchorage by dear Mr. and Mrs. Hartwell, Miss Hartwell and Miss Borts, Mr. Beard, Mr. and Mrs. Hinman and Miss Chittenden, who came on board soon after we dropped anchor. It was a happy crowd who went back to Foochow on a house-boat. The dear people of the mission treated us as though we were old friends or members of the same family, and had just come home. It was delightful. It was a great joy also to learn how much they had been praying for us, and to hear their prayers of thanksgiving to God for sending us to them at last.

I shall not soon forget my first ride, or swing, I might say, from the boat landing, through the streets, across the Long Bridge, and the two short bridges to Ponasang. It was with a feeling nearly bordering on terror, tempered by a philosophical reasoning that nothing *could* happen, or I would not have been allowed to do it, that I found my chair lifted on to the shoulders of two men, and carried rapidly along, soon getting so far ahead of the others that Mrs. Smith's foreign hat, which I had been gazing back at, finally disap-

peared from view, and there I was at the mercy of the coolies carrying me, while I was surrounded by a wildly shouting, jabbering, gesticulating mob of



MISSION PREMISES AT ING-HOK.

the strangest looking people I had ever seen, who gazed at me as though I were still stranger than themselves. If I had known then what I know now, I should have realized that I was the safest person (foreigner) in all Foochow,

for was not I a newly arrived "foreign child," and were not these men happy to be carrying me for the first time to my abiding place? That was the reason they knocked people down, who happened to get in the way — a very doubtful method of winning my favor.

These weeks since our arrival have been full of interest and pleasure. I am fascinated with China and the Chinese. My interest grows daily as I am coming to know more of the people and more about their ways. I have such a longing to get nearer to them, as one can only by being able to speak to them in their own tongue. The interest that the native Christians have manifested in our arrival has been very touching indeed, and I have found everywhere I have been that we have long been expected and prayed for by them, and many have been the prayers in public services in which we have recognized our own Chinese names, and we knew they were thanking God that we had come, and were asking His blessing upon us in our life among them.

I do not wonder that missionaries say they love the Chinese. How could one help it? It does not take as much grace as I anticipated, for many of them are so attractive; but it does take a great deal of patience to put up with all of their peculiarities and apparent stupidities, besides certain dishonesties for which a stronger adjective than "apparent" must be used. But there are rare souls among them whose life of purity and righteousness shines out through their faces. I count it a great privilege to live and work among such a people. When we came up to attend the Quarterly meeting at Ing-hok, the middle of January, we found the trip most delightful. The feast at Gak Liang, which awaited our coming, makes a more pleasant memory than an actual experience, but the Christian love and good fellowship which prompted it were appreciated fully, though all of the mysterious steaming bowls of food were not investigated. Twenty courses is a far more elaborate meal than we had been used to at home, and Mrs. Smith and I begged to be excused from trying every dish, and filled up time by practicing with our chop-sticks on peanuts and slices of orange.

The walk over the mountains to Ing-hok was beautiful beyond description. Of course the ladies of the party did not *walk* the whole way. Though we had chairs, we did a good deal of walking. Our highest expectations have been realized in the magnificent scenery all along the way, and we are reveling in the beauty of this place.

I am glad I am here, more glad every day. God is good to bring me here. It seems hard to content one's self with the study of the language, and not be able to go to work in real earnest. But I know that a good knowledge of the language is absolutely essential to the best work, so I have the patience and courage to keep on with my study. One is impressed with the need of money and workers on every side, and one could wish for great wealth to use here. But I suppose many other mission fields are in as great need. I am sure no field could present such opportunities as does China at this time, and I am so glad that I have been permitted to come, and perhaps have a share in the great ingathering that is sure to follow.